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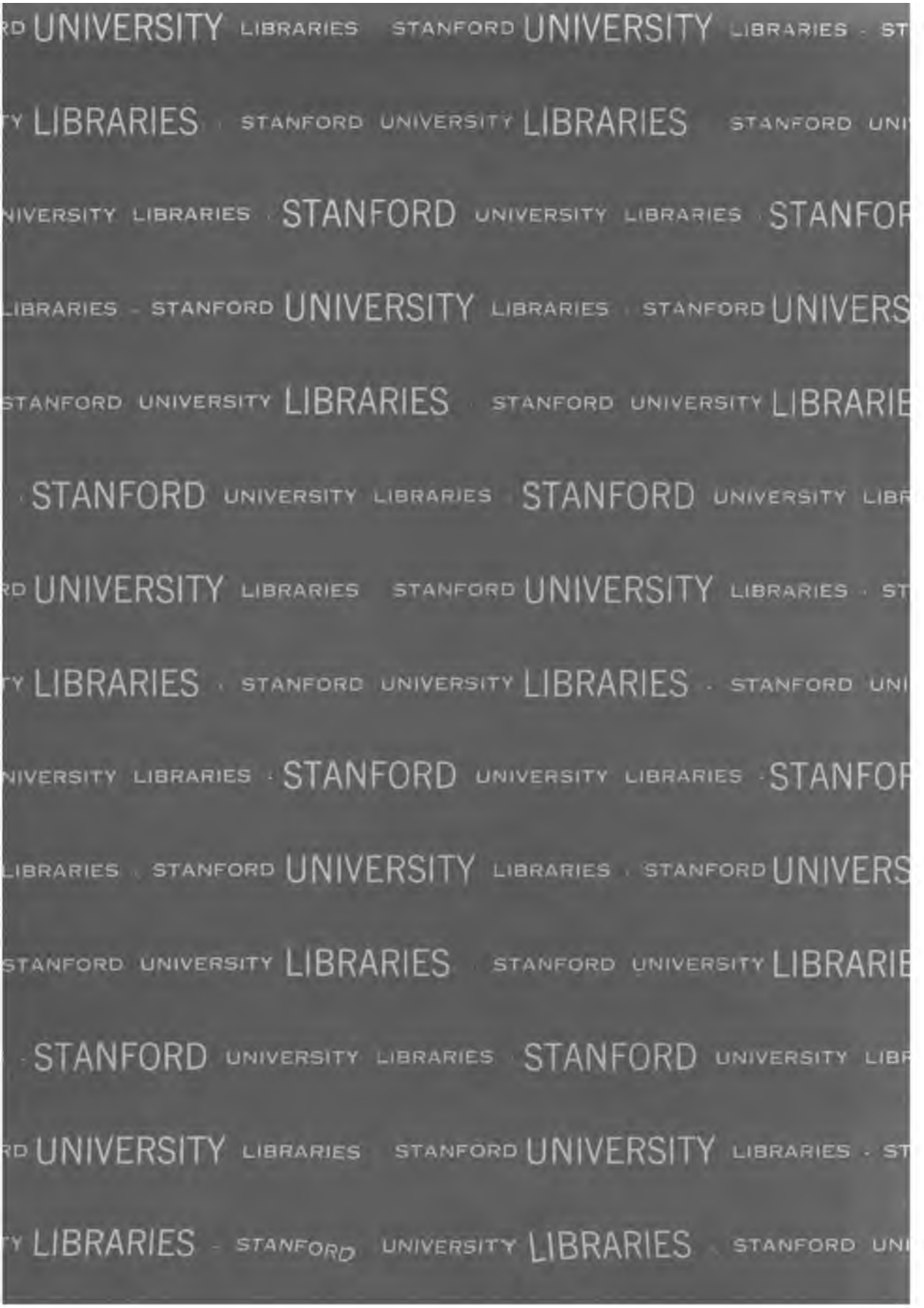
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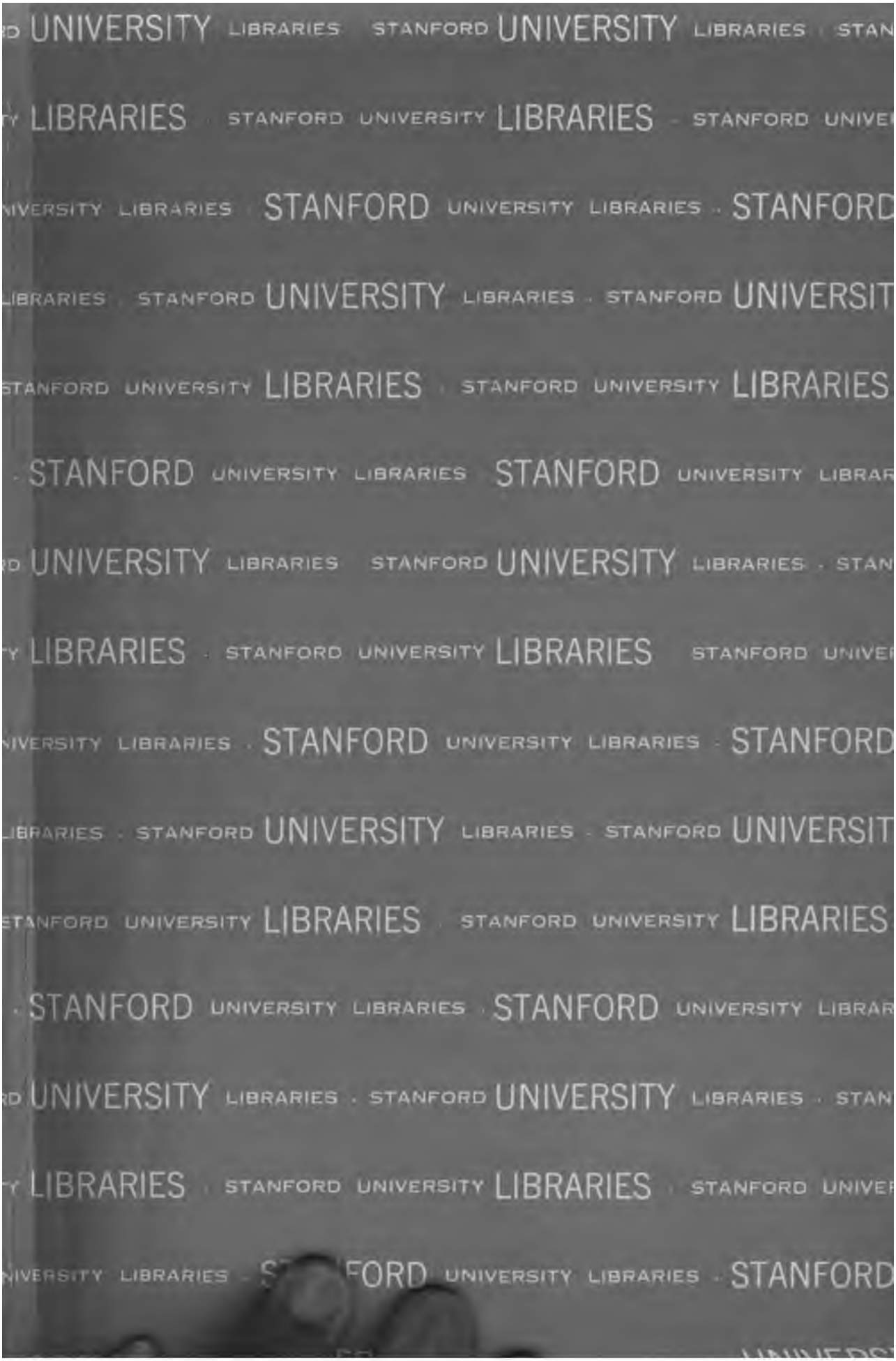
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THE POWRING OVT OF THE SEVEN VIALS:

OR AN EXPOSITION, OF THE

16. Chapter of the REVELATION, with an Application of it to our Times.

Wherein is revealed Gods powring out the full Vials of his fierce wrath.

1. *Upon the loweſt and baſeſt ſort of Catholicks.*
2. *Their Worſhip and Religion.*
3. *Their Prieſts and Miniſters.*
4. *The Houſe of* Auſtria, *and* Popes *Supremacy.*
5. *Epiſcopall Government.*
6. *Their* Euphrates, *or the ſtreame of their ſupportments.*
7. *Their groſſe Ignorance, and blind Superſtitions.*

Very fit and neceſſary for this Preſent Age.

Preached in ſundry Sermons at *Boſton* in *New-England*:
By the Learned and Reverend IOHN COTTON
BB. *of Divinity, and Teacher to the Church there*

LONDON,
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H.C.

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To the Chriſtian Reader.

Chriſtian Reader, Thou haſt here preſented to thy view, a taſte of the ordinary Weeke-daies exerciſe, of that Reverend man, taken from his owne mouth, whoſe Pen would have more fully anſwered thy greateſt expectations, could his time (drunke up with continuall waighty, and various imployments) afforded him more liberty and leiſure, to have fyled over his owne notions: It is hoped they may be of great uſe unto thee, and the rather, becauſe of the excellency and ſeaſonableneſſe of the Subject, to erect thy hopes, and to put an edge upon thy Prayers, and deſires, for the more ſpedier bringing forth of thoſe great workes, which this and the following Age are to produce. The good that may accrue to thy ſelfe, and the common cauſe, produced this Worke into the light; which was not

intended, when first delivered, for any more publike use, then of his owne private Auditorie. Now the Father of lights, and God of all grace, fill our hearts with the life and power of faith and zeale, to pray for, long for, speed, and waite for the most desired ruine, and speedy begunne-downefall of that most cursed Kingdome of Antichrist, according to the scope and drift of that Prophesie, expressed in the powring out of these *Seven Vials*.

Thine in the Lord:

I. H.

Viall I.

The powring out of the SEVEN VIALS:

OR

AN EXPOSITION,

with an Application, of the 16th. Chapter of the REVELATION.

REVELATION 16. 1. 2.

And I heard a great voyce out of the Temple, saying to the Seven Angels; Goe your wayes, and poure out the Vials of the wrath of God upon the earth.

And the first went and poured out his Viall upon the Earth; and there fell a noysome, and grievous sore upon the men which had the Marke of the Beast, *and upon them which Worshipped the* Image.

YOu have heard in the former Chapter, of the Preparation of the Seven Angels, to poure out the seven last *Plagues* of God upon the *Antichristian* State. In this Chapter, you read a large *Description* of their *Execution* of that worke, which is,

First, Commanded, *Verse* 1.

2. Secondly, Performed, in the ſequell of the Chapter.

Commanded, wherein obſerve that Commandement ſet forth, Firſt, by the *Inſtrumentall efficient Promulger* of it, a great voice [*I heard a great Voice.*]

Secondly, By the Subject-place, whence this Voice came forth, out of the Temple. [*A great voice out of the Temple.*]

Thirdly, By the matter commanded by the voice, [*Goe your waies and powre out the Vials of the wrath of God upon the earth.*]

This Commandement thus given, was accordingly performed by all the ſeven Angels, in this whole Chapter.

The firſt Angel poureth out his Viall, *ver.* 2. and that is, firſt ſet forth by the ſubject upon which he poured it, [*upon the earth.*]

Secondly, It is amplified by the effect it wrought [*There fell a noyſome and grievous ſore upon the men*] What men? They are of two ſorts:

Firſt. [*Such as had the Marke of the Beaſt.*]

Secondly, [*Such as worſhipped his Image.*]

The words are ſomewhat darke, and there is much variety in the Interpretation of them: I ſhall ſhortly open to you, what (by the comparing of this, and other Scriptures together) I take to be the meaning of the Words.

Firſt, when he ſaith [*I heard a great voice*] It is a voice of
1. Authority, and Power. And whoſe can that be, but his, that hath power over all theſe Plagues, even God himſelfe, and the Lord Ieſus Chriſt, who alſo have power in the Temple: It is not the voyce of one of the foure Beaſts, the Officers of the Church alone, but a further power doth concur with this voice, ſuch as carried Majeſtie, and authority with it.

Secondly, [*Out of the Temple*] It implieth it was a voyce de-
2. livered not by one of the foure Officers in private, but came out of *Publike Adminiſtration*, where onely the Lord ſpeaking, did with *Authority* ſet forward theſe Angels upon this work. And it may further Imply, that it ſprung upon ſome Prayers of the Church in the Temple: for all the voices in the Temple, are either, the voice of the Church unto Chriſt, or of Chriſt unto the Church: And if the Lord ſpeake graciouſly in the Temple: It is commonly obtained in the Praiers of the Church, craving anſwer from him,

[*To the ſeven Angels*] That is to ſay, Seven ſorts of Gods

Meſſengers

Meſſengers, whether Magiſtrates or Miniſters, or whoſoever they be that poure out theſe Vials, they are Angels of God, as being the Meſſengers of his wrath. Neither is it meant of ſeven Individuall perſons, but ſeven ſorts of Perſons, that ſet forward this worke. And withall I doe accord with thoſe that ſay, that in all theſe adminiſtrations, there is ſome preſence of the heavenly Angels accompaning the men in the worke.

Goe your waies] [*your waies*] is not in the Originall, but [*Goe*] *poure out the Vials.*] The Vials are veſſels of large content, but of narrow mouthes, they poure out ſlowly, but drench deepely, and diſtill effectually the wrath of God: Veſſels they are of full and juſt meaſure, as all theſe judgements are diſpenſed in weight and meaſure.

Of the wrath of God] That argueth, that upon what ſubject ſoever theſe Vials fell, the wrath of God fell together with them, upon the ſame. And that helpeth not a little to open the place, and to ſhew the danger of ſome Interpretations, which doe expound the Sunne *verſ.* 8. to be the Scriptures. If theſe Vials be the Vials of Gods wrath, how ſhall any of them be conceived to be poured out upon the Scripture, is the wrath of God kindled againſt the Scripture? And for the *Earth*, *verſ.* 2. Some conceive it to be meant of the common ſort of godly Chriſtians; but though ſome ſoare plagues might befall ſome of them, yet how can the wrath of God be conceived to be powred upon them? It cannot therefore be meant (as ſome of good note ſay) of the *Waldenſes*, and *Albugenſes*, *Hugonets*, and *Lollards*; but the wrath of God falleth upon ſuch, as worſhip the Beaſt and his Image: And therefore take that for certaine, that what things ſoever the Vials of Gods wrath are poured upon, they are ſuch as God is deepely diſpleaſed withall.

Upon the earth] They thought right, that thought it to bee meant of the common ſort of Catholikes: but let us further conſider how it commeth to paſſe that the firſt of theſe Angels poureth out his Viall upon the earth, and the reſt upon other things, yet they all have a Commiſſion to poure out the Vials of the wrath of God upon the earth. For the opening of this difficulty (which elſe might exerciſe ſome) we muſt know, that in this Prophecie ſometimes [*earth*] is oppoſed to Heaven, and then as by Heaven is meant the pure Church, as *Revel.* 4. 1. & 12. 1. So by Earth is meant an earthly and corrupt Church. Sometimes

alſo by *Heaven* is meant, a corrupt ſtate of Religion, wherein heavenly and divine honour is given to Satan, or Idols, as *Revel.* 12. 3. 7. Againe, ſometimes *Earth* is oppoſed not unto *Heaven*, but unto ſome other Element in the World, and ſo is it in this Chap. *The firſt Angel poureth forth his Viall upon the Earth, the ſecond poureth his Viall on the Sea, &c.* So then in this caſe, the *Earth* is to be underſtood in a double ſenſe. In generall, of the Antichriſtian ſtate, or world, *Verſ.* 1. And in the Antichriſtian World they have ſome things that repreſent the *Earth*, and ſome things the *Sea*, and ſome things repreſent the *Sunne* of that World, and ſome things repreſent that *Ayre* of that world; therefore in the particular execution of this Commiſſion, *When the firſt Angel poureth out his Viall upon the Earth*, it is upon the loweſt and baſeſt Element in the *Antichriſtian* world, and that can bee no other, but the loweſt ſort of vulgar Catholiks, and they were the firſt that had the wrath of God pour'd upon them, which did afterwards ariſe higher to the Sea, and then to the Fountaines and Rivers of water, then to the Sunne, then to the throne of the Beaſt, then to the River *Euphrates*, and laſt of all to the *Ayre*, and in all theſe doth the wrath of God aſcend higher and higher, as may afterwards more clearely appeare.

The firſt Angel went and poured out his Viall upon the earth.] This firſt *Angel* muſt be theſe firſt ſort of Gods Meſſengers, that did poure out ſome wrath upon Common Catholikes. And doubtleſſe ſuch wrath it was, as being poured out, did worke a *Noyſome and grievous ſore upon them that worſhipped the Beaſt, and his Image* (as the Text expreſſeth) *They that had the Mark of the Beaſt* (you heard before out of the 13. Chapt.) are ſuch as receive ſome indeliable Character of the *Beaſt*; ſuch are their Secular, or Regular Prieſts, and all that receive religious Orders from the Church of Rome. Who then are they that worſhip his Image? *The Image of the firſt Beaſt* (you know) is all Nationall, and Dioceſan, and Provinciall Churches; and they that rule them are the Image of the ſecond *Beaſt*: So then they that worſhip the Image of the *Beaſt*, be ſuch as are devoted to the Canons of Popiſh Churches, who drink them up, and receive them as Articles of their Faith; theſe are all afflicted with a noiſome and grievous ſore by the pouring out of this firſt Viall: For thoſe who did poure it out, they were ſuch as did convince them of the Damnable eſtate of a Catholike, and taught them, that by

their

their Religion they could go not beyond a Reprobate; and this was the common practiſe of the Martyrs of *Ieſus Chriſt* in Queene *Maries* time, in *Edward* the ſixth, and in *Henry* the eight's time, who diſcovered unto you, that all their Religion was but the worſhip of God after the deviſes of men, even Will-worſhip, ſuch as they were led into by the Man of Sinne, who being himſelfe blinde, leadeth thoſe that are blinde, and both fall into the ditch; thoſe that thus diſcovered the unſoundneſſe of the Religion of theſe Catholikes, who before ſeemed to be good Churchmen, and good Houſe-keepers, and good Chriſtmas-keepers, they were the men that poured out this firſt Viall upon the earth. And upon this their diſcovery, there fell a noyſome, and grievous ſore upon their *Catholike Prieſts*, who had borne the common ſort in hand, *That Ignorance was the mother of Devotion, and ſuch ignorant Devotion was the way of Salvation*, when they ſee that all their People, who were heretofore their honeſt and good Neighbours, full of benevolence towards them, were now informed, that they lay under a ſtate of deepe *Damnation*, it was an eye-ſore to their *Catholike Prieſts*, and all of that Religious Order, a double ſore fell upon them.

Firſt, a ſore of envy, and malice, againſt all the Martyrs of Chriſt, and all that ſought for Reformation of Religion; againſt whom their ſpirits were ſo ſtrongly embittered, that happy was he that could bring Fire and Faggot to execute vengeance upon them, that did diſcover the ſtate of the common ſort of Catholikes to be ſo dangerous. It was a publike ſpeech of *Henry* the eight, when he ſate in Parliament, Complaining of the ſtirs that were made about Religion, There are many (ſaith he) that are too buſie with their new (*Sumpſimus*) meaning thoſe that clave to that which he counted the new Religion, though withall others he taxed, who doated (as he ſaid not amiſſe) much upon their old *Mumpſimus*. The new Religion (though true) Hee, and they all envied: the Old (though his owne) he deſpiſed.

Secondly, there was a noyſome loathſomeneſſe diſcovered, by theſe true Witneſſes, and Martyrs of Chriſt, unto the people. Whereby they began to ſee that the common ſort of their Religious Orders were full of *Idleneſſe*, of *Ignorance*, of *Covetouſnes*, of *Pride*, and of *Hypocryſie*, and that they had laid ſuch a foundation of Religion, as was not *Ieſus Chriſt* the true Foundation, but had indeed reared up an Antichriſtian Religion, whereof (as

it is ſaid (*Iſai.* 28.19.) it ſhall be a vexation to heare the Report. A grievous malignant ulcer it was, and the more they ſtirred in it, the more they were vexed. And this let me further adde, for opening the words, it is an alluſion to that noyſome ſore of *Egypt* that fell upon the Common ſort of the people, and upon the *Magitians* alſo, *Exod.* 9. 11. So that they could not ſtand before *Moſes*; and ſo it was here, theſe noiſome ſores of which wee have ſpoken, did ſo fall upon the common ſort of Catholikes, and upon their common Religious Orders, that they fell before the Angell that poured out this Viall, as *Dagon* before the Arke. Thus you ſee the meaning of theſe words.

Now for the Notes that ariſe from them.—You may obſerve that (*Chap.* 15.7.) *One of the foure Beaſts gave unto the ſeven Angels, Seven golden Viols full of the wrath of God, but they went not then, to poure them out, untill they heare a great voice out of the Temple, and now they goe.* So that the Doctrine in the firſt place to be obſerved, is this.

Doct. 1. Though the counſell and inſtruction, and adviſe of a Church-Officer may be a good invitement, and inducement, and preparative unto a Calling: yet it is the mighty Voice of Chriſt, ſpecially in Publike Ordinances, that Effectually ſtirreth up a man to the execution of it. Theſe Angels had councell and encouragement given them (as you have heard) to goe about this worke, and were furniſhed with the wrath of God for this ende: but were not effectually ſtirred up to fall upon the execution thereof, till they heare a great Voice of Chriſt out of the Temple, (that is in publike Ordinances) then they goe to poure out their Vials. You ſhall find this a very ordinary Practiſe in ſome things ſutable hereunto in Scripture. *Iſaack* gave *Iacob* a Commandement and Inſtruction to goe to *Padan-Aram*, *Gen.* 28 6. And thereupon *Iacob* went on his way, *Verſ.* 7. But the firſt night that he lodged out of dores, when the Lord appeared to him in the Houſe of God (*Verſe* 15.) and telleth him, That hee will bee with him, and keepe him in all places whitherſoever hee goeth, and will bring him backe againe into this Land: Then *Iacob* (*Chap.* 29 1.) lifteth up his heeles, and goeth on his wayes: Like a Giant refreſhed with Wine to runne his Courſe. And the like was the Practiſe of the ſame *Jacob*, when they told him that *Ioſeph* was yet alive, *Gen.* 45.27.28. his ſpirit revived, and he ſaid, *He would goe down to ſee him*; but firſt he goeth to *Beer-*

ſheba

Sheba, and there offereth *Sacrifices*, and consulteth with the Lord, *Gen.* 46. 1.2.3.4. and the Lord encourageth him to goe downe, bideth him not feare, *He will be with him, and there make a great Nation of him, and bring him back againe* (and so he did to be buried) thus are his hands fully strengthned in his way: The like also was the case of the men of *Samaria*, *Ioh.* 4. *When the woman had told them that Jesus was the Christ, because he had told her all that ever shee did, they beleeved, because of her saying*, *Vers.* 39. But when they came unto him, and talked with him, then they said unto her *Vers* 42. *Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.* Thus the voice of Christ carrieth his people an end in the waies of their callings, with effectuall power unto sudden and speedy execution.

The Reason is taken first, from the greater power of the voice of Christ speaking by his Spirit, then when hee speaketh by the gifts of his Servants, and therefore *Paul* putteth a great difference in this case, *Acts* 19. 21. The Text telleth us, *That he purposed in his Spirit to goe up to Hierusalem, afterwards going on his way, he meeteth with certaine Disciples*, *Act.* 21.4. *and they by reason of the Prophesie of Agabus concerning Paul*, *vers.* 11. *fell upon him and wept, and besought him not to goe up to Hierusalem, What meane you* (saith he) *to weepe, and to breake mine heart, for I am ready not to be bound onely, but to dye at Hierusalem for the name of the Lord Iesus.* Behold here the Spirit of God had revealed clearely himselfe in the heart of *Paul*, to strengthen him to goe up to *Heirusalem*, these Disciples (upon the Prophecie of *Agabus*, that he should be bound at *Hierusalem*) said to *Paul* through the Spirit, that he should not goe up: By what Spirit? By the gifts of the Spirit, the spirit of love, and their care of the Churches; but *Paul* waves them all, for hee had the minde of Christ, by the voice of the Spirit himselfe; this was indeede in times of extraordinary Revelation: but it sheweth you nevertheleſſe the difference betweene the voyce of the Spirit, and of the gifts of the Spirit; he giveth the greater power to the Spirit, then to the gifts of the Spirit, being such kind of Gifts, wherein humane frailty might be mingled.

The second Reason is taken from the greater power of Gods voyce in Publike, then in private Administration; If one of these Elders speake unto them, it may be but a private incou-

ragement.

ragement: Such as the advice of *Nathan* was unto *David*, to build the Temple, 1 *Chro.* 17.2. But had he come, (as afterwards he did) in way of Publike Administration; Hee could not have beene so mistaken as then he was; For therein doth the Lord more specially reveale the presence, and the power of his Spirit, and grace, *Matth.* 18.18. 19. 20. Therefore it is, *That when there commeth a great voice out of the Temple*, it carrieth along the Seven Angels to a speedy dispatch of this great worke, *of pouring out the Vials of the wrath of God upon the earth.*

Vse 1. The first Vse may teach us all, that have any private inducements or incouragements to any calling, or worke of God, by any Church-Officer, or Church-Member, not to sleight the same; for these Angels did not sleight the motion, when one of the Church Officers gave unto them the seven golden Viols, but they tooke the Vials, And when they see their time, when there commeth a publike Voice out of the Temple, then doe they all follow on effectually with their worke, in their seasons. Sleight not therefore private encouragements to good callings, but looke for further provocation and strengthning in them, from the publike Ministry, even from the voyce of Christ in the publike Ordinances of his Church. Private Revelations without the Word, are out of date, but certaine it is, that God doth speake by his Spirit in private Meditation and Prayers, and conferences with Bretheren; and in all these, comforteth his people with the manifestation of his fatherly goodnesse, yet speaketh nothing, but in his word, and according to it. Now these be good hints, and good encouragements, which God giveth his people in them, and by no meanes to be sleighted, when God sheweth his presence in them: God forbid that any of the sonnes or daughters of God should put them away. Yet this let me say, though such be faire incouragements, (what private duty soever they come in) whether to beleeve on this or that gracious promise of God, or to stir us up unto any other Spirituall work, the servants of God are hereby led to attend the more upon the publike Administrations of the Church, for the further clearing of the mind and will of God; There will the Lord more clearely reveale himselfe by his Spirit in every Ordinance of his Worship, there doth he delight to poure out all his fresh Springs, *Psal.* 87. Last, For there the Lord commanded the blessing, *even life for evermore*, *Psal.* 133. 3. Eternall life doth he give in the Publike fellowship

lowſhip of his Saints, there doth hee confirme their callings to them, looke unto the Lord therefore for his bleſſing in this way, and ſo ſhall you be faithfull followers of theſe holy Angels of God, who being privately incouraged, waite for a publike voice to carry them an end in their Adminiſtrations, wherein the Lord by the mighty power of his Spirit doth confirme al his Promiſes, threatnings, and Commandements, and more throughly ſtirreth up the hearts of all his people to take hold of al that is ſpoken unto them; therefore if ever you perceive any voyce or ſpirit to take off a man from Publike Ordinances, and cauſe him to ſleight them, then ever looke at it as a manifeſt deluſion, for every diſpenſation of God, doth but enkindle a more earneſt longing that the Lord ſhould confirme the ſame by his broad Letters Patents, the Publicke Word and Sacraments in the Church. Yea ſo farre doe the Saints of God ſtand hereupon, that whatſoever is in private onely brought unto them to beleeve, they will finde much adoe to reſt ſatisfied in it, untill they ſee it confirmed in publike alſo. As when men have any ſpeciall grant from their Prince, and have it confirmed by the Privy Seale, they will not reſt therwith, but will go to the Lord Keeper for the Broad Seale, to confirme what was before Sealed to them, though either of them apart be ſure, yet both joyned together will make it more ſure: Shall men be ſo carefull for this world, and for temporall Patrimonies, and ſhall Chriſtians take up every motion in private and ſleight publicke Ordinances? Be not deceived, whatſoever is brought unto you by the ſpirit of God in private, will cauſe you to ſeeke for more cleare evidence from his loud voice in Publike, where his voice goeth on more ſtrongly and powerfully, convincing the Conſcience, and breaking downe all Temptations and diſcouragements that might hinder the comfort of Gods people.

The uſe in the 2. place ſerveth to reflect a iuſt reproofe therfore upon any that ſhall deſpiſe or neglect the Publike ordinances of God in the Church, for you ſee here that what is confirmed in the whole Church is the great voyce of God, and that without contradiction to the holy Saints and Angels, if therefore the Publick ordinances be vndermined and borne witneſſe againſt by any that commeth not from the ſpirit of theſe Angels, but from ſome evill roote in the hearts of the ſonnes and daughters of men, the report of which is a vexation of ſpirit to heare there-

of. Thus much for the first note. *Goe poure out the vials of the wrath of God upon the earth.*

And the first Angel went, and poured out his viall vpon the Earth, &c.

Here is a world you see discribed, having an earth and sea, and rivers, and fountaines, and sunne, and aire, and they all belong unto the Beast, and therefore the first Viall is poured upon them that had the marke of the Beast, and the last brought in the fall of Babilon: So that from first to last, they are the judgments of God vpon the *Roman* Antichristian state, as sixe of the seaven seales brought in judgements upon the Pagan Romane world, and the seven Trumpets, his Iudgements upon the Christian world, as they were ruled by Christian Emperours: so are the seven last Vials powred out upon the Antichristian world; From hence therefore you may note thus much.

Doct. 2. That the whole antichristian world, or state is but earthly and not heavenly. For all these Angels are commanded to poure the vials of the wrath of God vpon the earth, and they went not beyond their commission, in pouring them upon the sea, and Rivers, and fountains, and vpon the sunne, and upon the throne of the Beast, and the River *Euphrates*, and the Aire; whereby the Holy Ghost holdeth forth vnto us, that all these are but earthly, the sea is but earthly, the fountaines and rivers earthly, their sunne an earthly sunne, and the throne earthly, &c. And though it is true (as some say) poure out any iudgement upon any element, and the earth fareth the worse for it: yet take the description of the Holy Ghost, as it is plaine, and it intendeth the antichristian world alone: They are of the world, therefore they speake of the world, and the world heareth them, 1 *Ioh.* 4 5. *And he that is of the earth, speaketh of the Earth, Ioh.* 3. 31. And so also are all their ordinances earthly.

Reas. 1. The first Reason is taken from the efficient cause of all their frame and state, which is but from the Earth: all their Doctrine, worship, and government, so farre as it is Antichristian is but humane, if not divellish, *Rev.* 13. 18. The whole number of the Beast, whatsoever is numbred to belong unto him, is but the number of a Man, humane inventions and will-wisedome, men will have it so, and this is the Summe of all Popish Religion.

Reas. 2. As the whole frame of their Religion commeth from the earth, so doeth it tend to the earth againe, for what doth all

drive

drive at, but the maintenance of an earthly Pompious, ſtately Prelacy; nothing in the world but devices to get money: they are full of covetouſneſs and ambition; both which, what are they but an open doore to their earthly libertie? theſe are ſenſuall (ſaith *Iude ver.* 19.) not having the ſpirit: There is nothing ſpirituall in all their orders, nor in their pleaſant ſights, ſweet ſmells, delightfull muſique, and many goodly Feaſts they have, and what are they but to pleaſe the taſts of men; and all their carved and painted ſtocks, and ſtones, their goodly Images, what doe they but pleaſe mens fancies, And

This you ſhall finde in the third place, that their beſt devotions doe but leave a man in an earthly and carnall eſtate, and therefore the Holy Ghoſt ſpeaketh boldly, *Rev.* 13.8. *That all that worſhip the Beaſt, their names are not written in the booke of life, of the Lambe ſlaine from the foundation of the world:* There is not a man of them, that knowing and beleeving no more then what he hath from the Beaſt, can be ſaved, therefore they thought not amiſſe who have written, that a *Papiſt* by his Religion cannot goe beyond a Reprobate, ſo then whatſoever is meant by theſe things in the antichriſtian world, whereon theſe vials were poured, all is but earthly; an earthly ſea, an earthly ſunne, an earthly light, an earthly aire, fitter to choake men (ſo farre as it is Antichriſtian) then to breath any life into the ſoules of Chriſtians. 1

To ſhew you the vanity of all their indeavours, that ſtudy to reconcile Popiſh and Proteſtant Churches together, I will ſay but thus much, you may as ſoone bring Heaven and earth together, as you can draw Popiſh and Proteſtant Religion together; for Popiſh Religion is all but earthly, and all the Churches of Chriſt are Heavenly, and therefore when Heaven and earth meete, then will *Poperie* and *Protrolemy* meete together, 2

In the ſecond place let all men beware, leſt they have any licouriſh affection towards the old Religion, as they call it, if you ſhall hearken to the voyce of ſuch charmers, charme they never ſo wiſely, your beſt Religion will be but earthly, your prayers earthly, your faith earthly, your obedience will bee earthly, you ſhall find nothing therein able to anſwer an Heavenly and ſpirituall mind: what though they tell you that Proteſtant Religion loveth eaſe; but as for them, they have their whippings, 3

& ſcourgings, and faſtings, and theſe (they willſ ay) are no ſuch earthly dainties; Truely theſe ſo farre as they are Antichriſtian are but earthly; they faſt from fleſh indeed, and from white meats, but they have the dainties of the Apothecaries ſhops, preſerves, and conſerves, and ſuch kind of pleaſant meats, and what have they done all this while? theſe their practiſes are not ſanctified of God, and therefore doe leave the ſoules of men ſtill vnder carnall deluſions, being no other, but earthly and bodily exerciſes. *Goe and poure out the vials of the wrath of God vpon the Earth, and the firſt went and poured out his viall vpon the earth.* This is vpon the loweſt and baſeſt element, in the antichriſtian world, Thence we may obſerve.

Doct.3. That God in his Iudgements vpon wicked perſons, and ſtates beginneth firſt with the leaſt and loweſt amongſt them, this is evident in the Text, firſt upon the earth, and the ſea is next; which like the naturall ſea is above the earth, and the Rivers, and fountaines are higher then it, and the ſunne higher then they: and then vpon the throne of the Beaſt, and when we come to open the ſequell you ſhall ſee that all things goe in a gradation; And in this ſort did the Lord deale when hee brought antichriſt into the world, *Rev.* 8.7. The firſt judgement came vpon the earth; The ſecond vpon the ſea; The third vpon the rivers and fountaines of water; The fourth vpon the Sunne, then commeth Antichriſt the King of the Bottomleſſe pit, *Rev.* 9.11. and here in the 5. Viall his throne is ſmitten, and upon the ſounding of the ſixt angell, the foure angels in the River *Euphrates* were looſened, and here pouring out the 6th Viall, the River *Euphrates* is dryed up. And the conſideration yeeldeth great light to helpe us in the expoſition of theſe ſeven vials: for by the ſame ſteps wherby antichriſt came into the world, by the ſame ſteps doth the Lord vndermine him and bring him downe. For as firſt the common ſort of Chriſtians were corrupted when antichriſt was brought in, ſo firſt the Common ſort of Catholiques are blaſted, when antichriſt beginneth to fall: The like courſe did the Lord take in the plagues of *Egypt*, *Exod.*7.19. &c. He beginneth with the loweſt, firſt to turne their waters into bloud, and thereby killeth their fiſh, but ſtill men ſubſiſt well enough, but then he bringeth frogs into all the land of Egypt, and they crawle into their kneading troughes, then he changeth the duſt of the land into lice, and that was a great deale

more

more loathsome to men; and at length hee killeth all their first borne, and at last overwhelmeth *Pharaoh* and his hoste in the bottome of the red sea; and all this is according to the old covenant of his justice, *Levit.26.18,21,24,28. If you will not for all this hearken vnto me, I will punish you yet seven times more for your sins*, so he threatneth againe and againe in all those verses, untill at last he bring upon them such feareful and horrible Iudgements, *that they become an hissing to all nations.*

The Reason of Gods dealing thus, is to magnifie Gods pa- *h*
tience vnto all; knowest thou not that the long suffering of God leadeth thee to Repentance, *Rom.2. 4.* It becommeth the Lord to magnifie his patience and when he doeth strike he will not suddenly stirre up all his wrath, therefore when here he commeth to judge Antichrist, he first poureth out his wrath where it is least of all sensible to the great Lords of the Antichristian world, to magnifie the equity of his Iustice, and that he might also leave them without excuse, if the lowest judgements doe not prevaile: this God doeth that he might be justified when he judgeth, *Ps. 51.4.* Thus though *his wrath bee revealed from heaven against all vngodlinesse and vnrighteousnesse of men, Rom.1.18.* yet such is the holinesse of Gods proceedings, that hee will shew his patience, and will strike gently vpon the least and lowest in estate first, and afterwards hee goeth on further in wasting to waste, untill he have overspread a State with punishment; thus doth hee together magnifie his patience, and justifie his justice, and leave men without excuse.

This may serve in the first place to teach all men in the feare of *i*
God, to become wise by light Iudgements and gentle afflictions, those which you would thinke may least of all concerne you sleight them not: nothing more distant, from the chiefe men in a State, then the common multitude. A Iudgement upon them doth not matter much, if a Famine were upon the common sort of people, Princes and Great men would not be much affected therewith. But the least of his judgements should be warnings unto us, to teach us that the Lord hath taken his Sword into his hand, and will go on in judgement, untill he make the soules of men to tremble. What if a judgement begin upon mens cattell? That is farre off: It will come next upon your Servants and Children, and it may be, reach to the wife of your bosome; and if all this prevaile not, it may be, He will strike you with grievous

diſeaſes in your body; and if you hearken not for all this, what if he let the Devill looſe upon the ſoules and conſciences of men and women? What will the heart of a poore Creature doe in ſuch a caſe? O conſider this all ye that forget God! leaſt hee teare you in pieces, and there be none to deliver. When the Lord ſtriketh aloofe from us, It is but the Viall of the firſt Angell, but when the Lord beginneth, he will go on further; therefore it muſt be the wiſdome of the ſonnes of men to take heed of his ſtroakes afarre off. This alſo is the Method of Gods dealing with his owne Children: He did not fall upon the Conſcience of his Servant *Iob* at the firſt, but upon his Cattell, then upon his Servants, after that upon his Children, and nextly, upon his Body, and at laſt, writeth bitter things againſt his ſoule. Be we warned therefore by the firſt hints of chaſtiſements, by ſmall and gentle viſitations, and happy they that learne to profit by ſuch, to turne unto God, and to make their peace with him, before his wrath breake forth like a devouring fire, and there be none to quench it.

Vſe 2. The ſecond uſe is unto the common ſort of Chriſtians, if there be any more poore and common, and of leſſe eſteeme then other: Marke what I ſay, and take it from the word of the Lord, it behoveth you in ſpeciall manner to take heed to your Religion; for if corruptions grow therein, you will be the firſt that will ſuffer by them. And why ſo? It is becauſe Religion concerneth the common ſort of Chriſtians, as well as any other: and yet they commonly leave their Religon, (as they ſay) to men that are wiſer then themſelves; well, if you cannot read in the Book of God the broade Characters of Salvation, and the way thereof, looke for it, that when the ſmarting providences of God come upon any State where you are, you ſhall firſt taſte of them, and then ſhall you ſee the neceſſity of looking unto your Religion. And upon this ground it is that Apoſtle *Iude, Verſ.* 1. 3. writeth unto all the faithfull, and exhorteth them, *That they ſhould contend earneſtly for the Faith once given to the Saints*: otherwiſe they ſhall have the firſt hanſell of Gods Iudgements, for they will be ſooneſt corrupted, and ſhall bee ſooneſt puniſhed.

Doct. 4. That the diſcovery of the loathſome, and ſhamefull ſinnes of men, is from the Viall of the wrath of God. For what was this Viall which is powred out upon the earth (that is upon the

Common

common ſort of Chriſtians) It was their conviction of their damnable Ignorance, and Superſtition, Idolatry, and Hypocriſie; and this the Lord threatneth, as a judgement unto *Hieruſalem*, *Ezeck.* 16. 37. *That hee will diſcover her nakedneſſe, that thoſe that loved her, and thoſe that hated her ſhould ſee her nakedneſſe*, Thus is his wrath revealed againſt all unrighteouſneſſe of men.

For the Lord is the firſt cauſe of all the Evill that is done a- 1
mong the ſonnes of Men, *Amos* 3. 6. So that, is mens wickedneſſe diſcovered, is their loathſome, ſinfull, carnall, corrupt eſtate laid open? *The Lord hath done it.*

Becauſe it is the proper worke of the Spirit of God to con- 1
vince the World of ſinne, *John* 16. 8. and he worketh it by the Law, *For by the Law commeth the knowledge of ſinne, Rom.* 7. 7. And what the Law doth, the ſame doe the ſervants of God by the Miniſtery of it, yet all is the worke of the Spirit of God.

The Vſe may be, firſt to teach the Sonnes of men, to take 2
heede how you ſnarle at Inſtruments of Gods wrath, though it may be, they may ſometimes deale diſorderly; yet is it your part to ſee the righteous hand of God, and when men walke according to God, in diſcovering your wickedneſſe, there is it, the righteous hand of God much more. As when the Angels that poured out this Viall, were encouraged by the Officers of Chriſt in his Church, and ſo by the Lord himſelfe, to ſhow men that they were full of palpable Ignorance, and ſuperſtition: Therefore let men learne in theſe caſes, to ſanctifie the Lord in their hearts, and to acknowledge his hand on them, in ſuch convictions of their ſinnefull and ſhamefull eſtate and courſe.

Let it teach all ſuch whoſe ſinnes are diſcovered at any time, 2
to humble their ſoules under the mighty hand of God, that as their ſinnes have beene diſcovered by an Angel of wrath: ſo they may be covered againe by the Angel of peace.

That the diſcovery of the ſinnes of the Common ſort of peo- 2
ple doth inflict a noyſome Boyle upon their corrupt leaders, and guides that allow them therein *There fell a noyſome and grievous ſore upon the men which had the Marke of the Beaſt, and upon them that worſhipped his Image.* When all this wickedneſſe is diſcovered in the common Catholikes, then doth the leaudneſſe of their leaders alſo grow notorious; what ſay you

now?

now to all their Catholicke Priests. Their wickednesse appeareth, their Idlenesse, Hypocrisie, Covetousnesse, and wantonnesse, breaketh forth. *A grievous sore lay upon them all,* to see that all their labours are discovered, to be but a building men up in wrath, the Spirits of the Popish Leaders were greatly disturbed and troubled to see men so busie with their new *Sumpsimus*. A noysome blemish was it to all their Religious Orders, and to all that did countenance thē in the same. Evident this is unto al those that read the Stories of our owne times, or the times of our Fathers, how this noysome sore fell upon their Guids and Leaders. And so it hath done of old, *Esay 9. 15, 16. The Leaders of this People cause them to erre:* So *Jer. 5. 31. The Prophets prophecie falsely, and the Priests beare rule by their meanes, and my people love to have it so*: Thus are their false guides blemished.

Reason. The Reason is taken from the duty of the guides of the Church and People, which is to turn them from their evill waies, *Jer. 23. 22.* Therefore if they lead them into evill wayes, needs must a noysome sore fall upon them, when the wickednesse of the people is discovered.

Vse This may teach all the servants of Christ, to whom the Church of God is committed, to be the more vigilant in all the Administrations of the things of God in his House, that there may remain in it no corruptions that are discerned; but that being discerned, they may be also borne witnesse against, and be seasonably rooted out, and the spirits of Gods people healed: else the soreness will fall upon the guids of the Church, the people may perish in their sinnes, but their blood will the Lord require at the hands of those that should leade them in the way wherein they should goe. It is not enough for the people to say, it is the fault of their guides, nor for Ministers to lay the blame upon the people, unlesse they warne them, then indeed have they delivered their owne soules, but if the People perish for lacke of knowledge, God will require their blood at the hand of their Guides.

THE

THE SECOND VIALL:

REVEL. 16. 3.

And the ſecond Angel poured out his viall upon the Sea, and it became as the blood of a dead man, and every living ſoule died in the Sea.

THis Verſe deſcribes the pouring out of the Viall of the ſecond Angel: For the ſubject, *He poures it on the Sea*; and the effect was, *the Sea became as the blood of a Dead man*, and the effect of that, *en the living ſoules in the Sea, they all dyed.* The alluſion is, to a like plague upon *Ægypt*, in the 7. of *Exod.* 20 21. Where *Moſes* ſtrucke the River *Nilus*, and it was turned to blood, as heere *The Sea became as the blood of a dead man*; *and all the fiſh in the Rivers dyed*; that is, of all ſorts ſome.

Now for the meaning of this ſecond Viall. Firſt, for the *Sea*, What is heere meant by the Sea? And what by the Sea becomming blood, *and as the blood of a dead man?* And how is every living ſoule in this Sea, ſaid to dye by this meanes? The Sea cannot be meant the ordinary Sea of waters, for you cannot bring any judgement on that ſea, that can afflict Antichriſti-

ans more then Chriſtians; if you ſhould corrupt all the Sea (as the Papiſts expound it, and yet they beleeve all theſe evils redound to Antichriſt.) What hurt will it be to Antichriſt more then to the Church of Chriſt? If all the fiſh in the ſea died, What would it hurt *Antichriſt* more then Chriſtian Nations? cannot *Antichriſt* be ſupplyed with other dainties on the ſhore, out of the Flocks and Heards, and out of the Fields and Woods, and out of the Ayre from the Fowles there, though he never had any Fiſh at his Table? That therefore cannot bee the meaning. But the ſea is the ſea of the *Antichriſtian* world, a diſtinct world from that heavenly ſtate wherein other Reformed Churches ſtand. The Sea, as you know, is the confluence of all the Rivers and Fountaines of waters; they all finally are gathered together into one place, and are called Sea. And truly the confluence & concourſe of all the ſprings of the Churches, they do meet together in one Religion, that is the common receptacle of all; *All my freſh ſprings are in the Lord, Pſal.* 87. 7. In that Religion which the Church profeſſeth: And therefore Religion was reſembled in the 4 of the *Revel. verſ.* 6. *By the ſea of Glaſſe like unto Chryſtall*, that is, all the Ordinances of God they were ſo cleare, as that you might ſee Chriſts face in them as in a mirrour or glaſſe, 2 *Cor.* 3.18.

Wherein the ſtate of Religion in the New Teſtament differed from the ſtate of Religion in the old Teſtament, Where the Brazen ſea in *Salomons* Temple was indeed bright as braſſe, but thicke and not tranſparent, you could not ſee ſo clearly the blood of Chriſt in it; and yet there was a ſea of Waters: What to doe? In the 2 *Chron.* 4.2. to the end of the 6. *verſe*, which was for the Prieſts to waſh in. Now what is it that can cleanſe the Prieſts, but onely the blood of the Lord Ieſus. Now that was reſembled by the water in the Brazen ſea. Therefore all the Ordinances of Chriſt, which did hold forth the blood of Chriſt, to the waſhing and purging of the Prieſts and people of God, that is the ſea. Now this ſea, as you heard in the 15. Chapter of the *Revelation*, the 2. *verſe*, In the Reformed Churches is a ſea of Glaſſe, though mingled with Fire; mingled with ſome contention, yet the face of Chriſt might be cleerely ſeene in it. But this ſea heere, that is, the Popiſh Religion, is the confluence of all their Ordinances, as they doe admini-

miniſter the worſhip of God: And upon this ſea, upon this Religion, is the ſecond Viall poured. In the former Viall. Firſt, men ſtumbled at the lives of Papiſts, and thereupon at the lives of them that led them, at their Prieſts covetouſneſſe, ignorance, and hipocriſie. they liked not their lives, though at firſt they ſtumbled not at their religion, but thought it was the fault of their lives; but ſoone after, they ſtumble at their Religion; ſo that the next Vial is poured on their Religion, the Ordinances themſelves, as they are diſpenced by them: the Viall is poured on them ſo farre as they differ from Reformed Churches. Then what? This being the ſea, how is this ſea come to be as bloud? That is this Religion of theirs is convinced, and diſcovered to be, not ſuch as holds forth the cleanſing blood of the Lord Ieſus, as the Sea in *Salomons Temple* did: and as the ſea of Glaſſe like unto *Chriſtall* did, but holds forth *the blood of a dead man*: A dead Chriſt, and dead Ordinances to any ſpirituall life. There is no life, no power, no ſavour of goodneſſe in it; *as the blood of a dead man*, which is not like the living blood of Chriſt, to cleanſe and purifie, and to give life; *Whoſoever eats my fleſh, and drinks my bloud hath eternall life, John* 6.54. But this is the blood not of the liveing God, but of a dead man, there is the beſt of it, and what is that? Fit to pollute and defile, fit to choake a man, but not to feed him; not to cleanſe and purge him. *And every thing living in that ſea dyed*: Every thing, That is every ſoule that had no other life, but what was bred and fed in that Religion; and had no other Chriſtian life but what he ſucked and derived from that Religion, they all periſhed everlaſtingly, this is the meaning of the words of the Text.

Now then it may be further demanded for clearing of this meaning, who is this Angell that poures out this viall of Gods wrath on this ſea? the ſea (you ſay) is Antichriſtian religion, for the firſt began with the earth; this goes up higher, and ſo higher, and higher, till it come to the throne, and till at length *Babilon* be fallen: So that all theſe plagues fall on the antichriſtian ſtate. But who is this Angell that poureth out this Viall? There be ſome conceive that they are they who met in the councell of *Trent*, and gathered all the ſtreames of Popiſh prieſts, and their doctrine, and practiſe, and ratified them all in that Councell; yea ſome thinke that *Bellarmine* hath

done the Church of God good ſervice, in gathering the body of Controverſies, betweene proteſtants and popiſh Churches, and hath delivered them in ſo many volumes that you might have a whole ſea of antichriſtian doctrine. worſhip, and governement by him confirmed. though I doe not diſlike the notion, and it will fall into the true meaning, yet that holds not cloſe to the letter of the Text, for the Text makes all the Angels to be ſuch as come out of reformed Churches,* the Temple open in heaven; members of reformed Churches, all cloathed in pure and white linnen, godly Chriſtians, righteous ſoules, and girded with golden girdles, ſtabliſhed in the truth of the Goſpell, therefore they cannot be the Biſhops, and Doctors of *Rome*, nor *Bellarmine* nor any of them that have held forth Popiſh Religion in a Popiſh Church; What then? Then it muſt bee other Miniſters and Profeſſors of reformed religion, who have diſcovered the religion of the antichriſtian ſtate to be as it is.

*Rev. 15. 5. 6.

Obiect. You will ſay can they turne Popiſh Religion to bloud.

Anſw. The Doctors of *Trent* indeed have, *Bellarmine* makes it worſe by maintaining and confirming of it. True but can Miniſters of reformed Churches be ſaid to doe ſo. Marke they are ſayd to poure out a viall, not by making their religion worſe, but making it appeare as bad as it was; They being righteous men, they could not corrupt religion, but diſcover it, and make it appeare, that all the decrees of the councell of *Trent*, and of *Bellarmine*, and ſuch Popiſh writers; they diſcovered them to bee nothing but a ſea of corrupt doctrine, and worſhip: all the ſtreames that run in that ſea, are all polluted and filthy, that who ſo lives and dies in them, periſheth everlaſtingly. And ſuch were all thoſe worthy ſervants of Chriſt, that have written either againſt the Trident Councell, or againſt *Bellarmine*, that have convinced their Doctrine and worſhip to be all polluted and corrupted, and to be ſuch that if a man know and practiſe, and beleeve no better he cannot be ſaved, ſuch hath been *Chemnitius*, and *Junius*, *Chamier*, *Whitaker*, and *Reignolds*, *Perkins*, and *Ames*, and the reſt of the holy Saints of God, that have poured out this viall of Gods wrath, that is, that by their doctrine, and writings from the word have poured out ſuch cleare conviction, and refutation of their doctrine and worſhip, that to all that are not partiall, it appeares to be

not

not the bloud of the Lord Ieſus, but of a dead man, and therfore who ever lives and dies, in that religion, hee cannot die better then a reprobate, nor live better then an hypocrite, this is the true meaning of the ſecond viall.

The firſt note that we may gather (I will not be long in it, nor in this place the matter requires it not, in ſome places it might.)

As upon the corruption of common Chriſtians followes the corruption of religion, ſo by the diſcovery of the corruptions of Chriſtians, or upon the diſcovery of the corruption of common Chriſtians, followes the diſcovery of corruption in Religion.

This note followes upon the former words, compare this verſe with the ſecond trumpet, vpon the ſounding of the ſecond trumpet, there was brought in corruption of religion, in the Imperiall Chriſtian world, as in the 8. Chapter of this booke, and the 7. 8 9. *ver. The firſt Angell ſounded, and there followed haile and fire mingled with bloud, whereby all the green graſſe was burnt up, &c.* The firſt Angell poured out fire and bloud, that is vncharitableneſſe, and contentiouſneſſe, and ſo corruption grew in the ſpirits of common Chriſtians, and what followed upon that? And thereupon the ſecond Angel ſounded, and there fell a great mountaine burning with fire, caſt into the ſea, on the contentiouſneſſe, and quarelling of common Chriſtians and their ambition. There grew contention, about primacy in Church Governours, and that ſo far corrupted the ſea (A mountaine of high preferment being caſt into the ſea) that a third part of the ſea became bloud, here was a third part a great part of their religion, ſpecially that which concernes governement, became bloud, very noiſome, both their doctrine and governement: ſo that looke as on the corruption of the lives of Chriſtians, preſently religion grew corrupt, ſo on the diſcovery of corruption in common Chriſtians. In this ſecond viall follows the diſcovery of corruption in religion it ſelf, in this ſecond viall: and looke by what degrees, the trumpets ſounding, brought in corruption into the Church; by the ſame degrees, the vials bring forth the diſcovery of corruption in the Church the vials of Gods wrath diſcover corruption & pollution in Religion.

The reaſon of this point is taken from the powerfull efficacy of all religion, to transforme the ſincere profeſſors of it, to the like nature with it ſelfe, looke what the religion is, ſuch

is the ſpirit of all that are ſincere, and ſerious profeſſors of it, and therefore if there come in any corrupt doctrine, & corrupt religion, our Saviour tells us, *by their fruits ye ſhall know them*, for ſuch as their corruption is in judgement, ſuch will it bee in their lives, in *Mat.*7.15. *Beware of falſe prophets*, &c. *by their fruits you ſhall know them, a good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit*, and ſo it was with the Phariſees, though they were the ſtricteſt ſect of the Iewiſts Religion, *Act.* 16.5. Yet as they were corrupt in their lives, ſo their Religion was corrupt, and thoſe that were Proſelites to it. *Mat.* 23.15. *They made them twofold more the children of hell then themſelves*, 2 *Tim.*3.13. *Evill men and deceivers waxe worſe, and worſe, deceiving and being deceived*; and the ground of that is this, the concurrence of the ſpirit of God with his owne word, and the concurrence of the ſpirit of Satan, with his ordinances and inſtructions, there is a ſpirit goes with both, that doth aſſimulate and tranſforme a powerfull profeſſor of ſincere Religion, to be ſincere in heart. And the Profeſſors of corrupt Religion to transforme them into the nature thereof: In the 59 of *Eſay*, *verſe* 21. *My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth and for ever.* Gods ſpirit goes with his owne Ordinances, where ever they are rightly and ſincerely received, as alway by ſome they are, where ever they have free paſſage, they will have ſome good iſſue, and ſome perſons or other, on whom they will worke ſuch a change, in 2 *Cor.* 3 18. *We all with open face beholding, as in a glaſſe, the glory of God are changed into the ſame image, from glory to glory, as by the ſpirit of the Lord.* Conſequently if *Antichriſt* come with his deluſions, hee ſhall come with all the power of Satan, whoſe comming (ſaith the Apoſtle, 2 *Theſſ.* 2.9.10.) is after the working of Satan, and with all power of ſignes and lying wonders, with efficacie of deluſions; a ſigne theſe deluſions are not meerely Nationall, but effectuall, to transforme the heart like unto the minde, their will like unto their judgement, and their life like unto both, that you ſhall have the whole frame of their ſtate, ſuch as is their Religion: if the lives of Catholike Profeſſors be corrupt,

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an evident argument their Religion is corrupt, and if their Religion be corrupt, their lives cannot bee ſound, they that live by that Religion muſt needs be corrupt: ſo that upon the diſcovery of the corruptions of the lives of Catholikes, then men began to ſcruple their Religion; at firſt it was fairely interpreted of ſome Catholikes, that were reformed, and brought to the truth, they thought that all abuſes found in the Friars & Monks was but from the lives of men, their religion was better, their religion did not teach them ſo: and therfore thought ſtill, they might appeale to the Pope himſelf, as *Luther* did, they thought it was the ignorance of the Prieſts, that brought Pardons into the Countrey to ſell them, for groats and ſhillings; but this was but a charitable opinion, and in truth, the Prieſts the miniſters of that Religion, did but act the ſpirit of that Religion, the whole heart was ſicke, and the whole head and body mortally diſtempered.

The Uſe is thus much, it muſt be a word of holy admonition, and warning to all Profeſſors, in this Countrey, and Church members, to all that profeſſe they came out of *England* for purity of Ordinances, to be very circumſpect, pure, and faithfull, and zealous in all their whole converſation: for beleeve it, you will finde this true, and remember it while you live, if you bee corrupt in *New-England*, if you be unfaithfull here, if you be worldly minded here, falſe of your words and promiſes here, injurious in your dealings here, beleeve it one of theſe two will unavoidably follow, either all *England* will judge your Reformation but a deluſion, and an invention of ſome of your Magiſtrates, or Elders, or otherwiſe looke at you, as not ſincere but counterfeit. This unavoidably you will finde true, you cannot poure forth a Viall of more wrath on Religion, as it is heere reformed and eſtabliſhed, through the bleſſing of God, you cannot load it with a heavier Viall of Gods wrath; then if heere you ſhall grow worldly, and covetous, deceitfull and contentious, and unbrotherly. Are theſe your Church members, ſuch & ſuch things were done, but I hope it was not your Church Members, are we not all brethren? Doth our Eſtates lie much of them in Common? Well, what ever things may be, though Chriſtian love will paſſe by much; yet beleeve it, if men make no conſcience of their bargaines, but that they doe defraud others. If men make no conſcience of heavenly mindedneſſe of purity and *Vſe 1.*

zeale;

zeale; and thinke it needs not, but rest in meer formes of Church Ordinances, you will unavoydably, poure a Viall of Gods wrath, as much as in you lyes, on all the purity of Gods Ordinances, and judge you how dishonourable it is to God and holy religion, and how blame-worthy it is in such as are faulty herein, however you will answer this before the Lord at his comming? For you cannot avoide it, this will be the issue; either we are counterfeit Professors of Reformation, or that our reformation is counterfeit, you say you came over for puritie of Ordinances: But in truth, you did but dissemble, & however you thought, it was not in your hearts, the event proves the contrary; if you be not sincere, but hollow Members of the Church, and corrupt livers, under the governement and worship of God heere established and ordered, I say, you will force all whose eyes are on you, throughout the Christian world to thinke, these are but the inventions of men; there is no truth, no true heartednesse in the Religion here established: and for the Religion established in *England*, what ever you talke of humane inventions, we know there is no such unfaithfull dealing, and hollow heartednesse, no such bitternesse between Christians. A Ministers Presence is amiable, and his feet beautifull, and where hee comes, it is not thought too homely to be regarded, of better then himselfe. If Religion in our Native Countrey, of them that are sincere, if it hold foorth more puritie there, beleeve it, it beares more evident witnesse to the truth of God there, so much as is truth, then as we doe, that professe greater simplicitie; these are but the names of things, but the reality is wanting. It is never to be forgotten, the Argument of the blessed Apostle, the *Corinthians* tooke offence at him (as they were humerous, though godly men) yet a generation of them were haughty by their great gifts, *Paul* said he would come to *Corinth*, he promised to come, but he did not, and they thought he used lightnesse; it was an easie thing with him to be *Yea and Nay*: What saith the Apostle? *When I said I would come, did I use lightnesse, that with me there should be Yea, and Nay? Nay*, saith the Apostle, (I pray you marke it, and I could wish, it were engraven on the tables of godly mens hearts) in the 2 *Corinth.* 1. 18. *as God is true, our word toward you was not Yea and Nay*: How doth hee prove that?

For

For the Sonne of God, Ieſus Chriſt, who was preached amongſt you, by us was not yea and nay, but in him was yea, and all the promiſes of God in him, are Yea and Amen. What is this to the purpoſe? *If the Goſpel he preached be not yea and nay, then neither are his promiſes yea and nay*: this is his intendment; elſe his inference is nothing.

I you will ſay, Miniſters and Apoſtles ought to be ſuch, but that is that followes wraps in all profeſſours. Now hee which ſtabliſheth you with us in Chriſt (it is not Elders onely) and he that anointed us is God, who anointeth with ſuch oile as falls on every member of his body? who hath alſo ſealed us, and given the earneſt of the ſpirit in our hearts, and makes us every way like himſelfe, therefore ſaith he, I call God to record that to ſpare you I came not yet to *Corinth*, otherwiſe as the Goſpell preached by him and *Silvanus* & *Timotheus*, was not yea and nay, but in him was yea, no more was his promiſe; this is the ſpirit of Chriſtians, and Miniſters, and ſo of al that are eſtabliſhed together with their Miniſters, anointed, and ſealed and confirmed in grace with their Miniſters, and have received, the earneſt penny, to bind the bargaine of eternall ſalvation, to faithfull ſoules; So looke what a Chriſtian doth promiſe, he is bound by the earneſt penny of Gods Spirit, hee dares no more alter his words, to the diſcredit of his profeſſion, then the Spirit of God to lie.

So that conſider, if Profeſſors grow corrupt, Religion wil grow corrupt; and on the diſcovery of the corruption of common Chriſtians, corrupt religion will be diſcovered, elſe you will be diſcovered to be carnall profeſſors.

But there will be theſe two events, either it will caſt aſperſion on you, and ſo they will ſay none are better; the ſpirit of the Country is deceitfull in their bargaines, there is no conſtancie in their words.

Or elſe that your Religion is corrupt; and this will alſo fol-

low unavoidably, though your Religion bee of God, and the Lord himselfe will beare witnesse, it is of God, and according to the true patterne of the Word; yet if we in this generation shall defile it, by our unfaithfulnesse, unspiritualnesse, unheavenlinesse, and ungodlinesse, this will be the issue; on the corruption of the lives of Professors, followes corruption of Religion, and upon the discovery of the one, followes the discovery of the other.

That Religion, which by the blessing of God, and the power of his grace, is dispensed heere in simplicity, will bee corrupted in the very next generation; you will finde your Children after you (of whose state you ought to have as much care, and I thinke, I may speake it without inconveniency) more then of your owne: you may know the worst of it for your selves, being neere the grave many of you: but verely, what will befall your Posterity? They will degenerate out of measure, by the unfaithfulnesse of your lives, and unrighteousnesse of our promises, they will fall to bee starke nought in point of Doctrine, Worship, and Government, they will utterly degenerate from their Ancestors, let but us bee polluted, and all the waters that come from us will be polluted, it cannot be sweet water that runnes through a poysonous earth: if the earth bee unsavoury, the Waters, and Deepes, and Rivers be poysoned, what will the issue bee, all will bee corrupt: and therefore as you desire to leave Religion with a blessing, leave it pure in the conversation of Brotherly love, and purity, and faithfulnesse, and fruitfulnesse, and heavenly mindednesse; that so as Religion alwayes loves to lye cleane, as was a grave speech of an ancient Saint, it will not lye nasty as a Swine, and a Dogge in a kennell, it must lye sweet and cleane: if the hearts and waies of men be not pure and holy, you shall not alway have the Sea cleane, but Religion will grow to Apostacy, and that which is our glory, will be our confusion.

It became as the blood of a dead man.

The

The ſecond Viall.

Doct. 2.

The faithfull Miniſters, and Profeſſors of Reformed Religion, and Churches, by powring out the wrath of God on Popiſh Religion, have diſcovered it, not to hold forth the blood of the Lord Ieſus, but to bee *as the blood of a dead man*. That is the Sea, the Antichriſtian Sea, the confluence of all Ordinances in it, not to bee the blood of the Lord Ieſus, which is onely able to purifie and to pacifie the Conſcience, no ſuch thing to be found in it. But a blood fit to quicken and give life, *John* 6. 50. 51. *Hee that drinkes of my blood, ſhall live for ever*: but they have diſcovered it to be *the blood of a dead Man*.

It was the ſpeech of Maſter *Perkins* often in his Sermons, and throughout his Writings (who was one that powred out this Viall) he would ſay to his hearers, Young Schollers: Popiſh Bookes in holding forth the blood of the Covenant, they hold it forth in a morall manner, but without the life and power of his death; hee expounds it thus: They will very evidently ſet forth the cruelty and treachery of *Iudas*, that betrayed him, and the Wordly-mindedneſſe, and Covetouſneſſe, and Ambition, of the High Prieſts, that bought and plotted his death; they will (ſaith hee) make bitter invectives againſt the prophaneneſſe of the *Iewes*, that were ready to renounce him, *Away with him, away with him, Crucifie him*, and declaime againſt the timorouſneſſe of *Pilate*, and baſe-mindedneſſe, that could not deliver an Innocent; and declaime of the cruelty of the Souldiers, and magnifie the Innocencie of *Chriſt Ieſus*, and make the people many times to weepe, that *Ieſus* an Innocent man, had beene thus prophanely ſould and bought, and thus baſely condemned, and cruelly handly: All this might be done, and all but to ſhew forth the blood of an Innocent man. But to ſhew the need of Chriſts blood, and how they ſhould walke worthy of it, and how they ſhould obtaine it, it is the leaſt part of their

discourse, and indeed, no part at all: What is this but the *blood of a dead Man*, to raise up bitter detestations against the Iewes, and Souldiers, and *Pilate, &c.* But to raise it up to any powerfull effect in the hearts of Christians, it is not their endeavour that are most devout.

eas. The Reason is first taken,

From their holding foorth, not indeed the true Christ: Whether you speake of their Doctrine, Worship, or Government, they doe not hold forth the true Christ. They hold forth Christ God and Man, that is true; so farre they goe with us, and hold that Christ dyed and rose againe, as we doe, but when they come to speake of the Offices of Christ, in which indeede, hee is savingly held forth to the people, there they bring in another Christ, and renounce him; For either take the true Christ, as the true Christ, or else none, for he will not divide stakes. Looke at all his Offices, (And I will give you but a touch of them) Take the Mediatourly Office of Christ; they will have other Mediators, of Reconciliation, and Intercession, besides the Lord Iesus. Doth not the Priest every Sacrament of the Lords Supper, offer a Propitiatory Sacrifice (if I may call it a Sacrament of the Lords Supper) this is constant with them.

Now this is to bring in other Christs for Reconciliation, besides the Lord *Jesus*, Whereas the Apostle in the 10. Chapter to the *Hebrewes*, the 14. Verse, saith, *By one offering, hee hath for ever perfected them that are sanctified:* and he professeth, that onely the Sacrifices of the Law were oft repeated, because they could not make the commers thereunto perfect, *Hebr. Chapter 10. verse. 1.* to the *14. verse.* So that to bring in any other Sacrifices, is absolutely to renounce his Mediation and Reconciliation; and they are not ashamed, I confesse, a man might stand and tremble, those that are more devout and zealous Catholikes, they will not owne that Doctrine; but they will owne this, they are not ashamed

to

to entreat Chriſt by the Merit of the blood of *Thomas*, to give them a bleſſed Reſurrection; by the blood of *Thomas*, which for us hee did ſpend, make us to riſe whither hee did aſcend.

Now, if they put on Chriſtians the blood of *Thomas*, and give them to riſe by the blood of *Thomas*, there is another reconciliation joyned with the blood of the Lord *Jeſus*: and indeed, all Satisfactory Pennance, and Whippings, and Maſſes, what are they all but Copartners with Chriſt, in helping forward his ſatisfaction, as if it were not ſufficient; other ſacrificers, and other ſacrifices, every Prieſt is a ſacrificer, and every new ſacrifice is to make attonement.

And ſo doe I ſay for his mediatourſhip of interceſſion, you know they ioyn ſaints, and angells, eſpecially the Virgin *Mary* as the mothers and fathers of grace, and pray the Lord to hear for their merits ſake, ſo that take the whole mediatourly office of Chriſt, for reconciliation, and interceſſion; you muſt have more Chriſts then one, and then he is of none effect, if he may not doe all in point of merit and ſatisfaction: even all the righteouſneſſe that he hath taught us to doe, it is vnprofitable for ſuch ends, we may profit our brethren, and helpe our ſelves by his grace, for many ſpirituall good ends, but for ſatisfaction, for merit and the like it is to ſet up a New Chriſt, beſides the Lord Ieſus, thus is his prieſtly office evacuated. And ſo his Propheticall office, to bring in other ſcriptures, as the *Apocrypha* that he confirmes not, beſides ſcriptures, of unwritten tradition carried from hand to hand, and yet many great points of their Religion are built thereon, even all the corrupt doctrine which they deliver by tradition. For his Kingly office, you know, they ſet up other Lords and Governors of the Church beſides him, I meane ſuch governours as neither are the Lords, nor ever were inſtituted by him, as the Pope, and Cardinals and Primats, and Metropolitans, and the whole rout of Popiſh Hierarchie from the Apparritor to the Pope, they are of his invention and appointment; and as they have other Lords ſo

other Lawes; the whole cannon Law is none of the ordinances of the Lord Ieſus, for the governement of his Church, much of it contrary to the word of God, and as they have other Lords and lawes, ſo they have other frames of Churches, Oecumenicall, Catholique Church, Metropolitan, Patriarchall, Archipiſcopall, Epiſcopall, Dioceſan, which Chriſt never ordained in the New Teſtament, and they have brought Kingly or Monarchicall power into the Churches which Chriſt never gave them, and that not onely to excommunication, but to dethrone Princes, and to ſubſtitute others in their roomes; and in one word, they are not aſhamed to ſay, it is lawfull for the Pope to diſpence with the Apoſtle *Paul*, and he doth diſpence with inceſtuous Marriages, and with abſolutions and notorious ſins, for ſuch ſummes of money, given for ſome religious, or rather ſuperſtitious uſe, and they will diſpence with oathes which God himſelfe will not, nor can, he will not ſuffer *Ioſuahs* oath, and the Princes with the *Gibeonites* to bee broken, becauſe it was the oath of God with them, therefore they muſt keepe it, ſo that here is not more then civill, but more then ſpirituall power, brought into the Church; ſo that well doth the holy Ghoſt ſay, here is not the bloud of Chriſt but the bloud of a dead man.

Againe, I might ſhew the like in other the chiefe ſtreames, whereof their ſea conſiſts, that Faith which they have, it is built on the Scripture, and the authority thereof they have from the Church, their faith is built on the Scripture, and the Scripture on the Church, and ſo the laſt reſolution of it, is but humane authority, and ſo that faith is no aſſurance, (for that they ſay were preſumption) but humane credulity, and ſo for juſtification and ſalvation, they will have it by merits, and for worſhip, worſhipping Saints and Angels, and in a ſtrange language, which common people vnderſtand not, an vnreaſonable ſervice, ſo that here is nothing but as the bloud of a dead man they want the vitalls of Chriſtianity.

For the Vſe of it.

It may ſerve to ſhew the weakneſſe of their imaginations

that

that doe beleeve Popiſh and Proteſtant religion may be reconciled together, and Popiſh and Proteſtant Churches, may bee brought to bee one, were it not for hot ſpurred Ieſuits on the one ſide, and for hot ſpirited Proteſtants, Puritants, on the other ſide, if moderate ſpirits had things in hand, they have hoped to bring both ends together. Alas to bring heaven and earth together, goe your waies, poure out your vials on the earth, their ſea is but an earthly ſea, their ſunne is but an earthly ſun, and their rivers, and fountaines are but earthly, and yet all may be reconciled, the bloud of a dead man, and God, life, and death, heaven and hell, and all ſhall be reconciled.

Uſe 2.

It ſhewes what great reaſon we have everlaſtingly to ſtand out againſt all compromiſing with them, and all ſubjection to any thing that pertaines to that Religion, for they have ſacred truthes, as they beleeve, Father, Sonne, and Spirit, and that Chriſt is God and man, but otherwiſe, for the body of all their other Ordinances, they are ſuch, as in very truth, have not the blood of the Lord *Ieſus* in them, *but are as the blood of a dead man*, as they have them, and corrupt and pollute them.

Laſtly, *Every living ſoule dyed in the Sea*, why did none live on the earth, but were all dead in this Sea? All that live on the earth, all Catholikes, they live in that Religion, Ieſuits, Friars, *Every living ſoule died in that Sea.*

The laſt note then is.

Doct. 3.

A Popiſh Catholike that lives according to his Religion, and no better, he lives and dyes in a ſtate of Death and Damnation: For ſo ſaith the Text, *Every living Soule in that Sea dyed.* If he had no other life, then by that Religion, no other goodneſſe then that which he got from that Sea, living in thoſe waters, which they ſucked from that Religion, from the Ordi-

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nances there: if he have no more then that, he cannot come to a State of Salvation, he dies in that Sea.

The Reason of the point,

Is taken, First, from the Grace held foorth in that Religion: Secondly, from their Faith. Thirdly, from their Repentance: And Fourthly, from their Obedience; they are all such as are but dead: their very Grace holds foorth dead Workes; the Faith of a Catholike, is a dead Faith; their Repentance, is dead Repentance, their Obedience, is dead works; and that is all their Religion: and in these is the life of a Christian, the life of Grace, the life of Faith, the life of Repentance, and the life of Obedience, if these be dead, what life is there? For the grace of God, *By grace ye are saved, not of Workes, Ephes.* 2. 8. 9. Now they will not have it of Grace but of Workes, not of living Grace, but of Workes, that is the most generall opinion. Nor no redemption of Christians, but common to all alike, Reprobates and true Christians, and the difference ariseth in vocation, and that is out of workes, out of merit of Congruity, and their Iustification is out of Merit of Workes, and Perseverance in Grace, is out of Concurrence of Free will, and Glorification is from Merit of Condignity of Workes, and if all these be of workes, here is all the grace of God to seek; (what saith the Apostle?) *If it be of Workes, it is not of Grace, Rom.* 11. 6. And verily, this is the best grace of Popish Religion: all their grace is of Workes, and then it is utterly evacuated.

What shall I say to their Faith, it is no other but Historicall. As that all that is contained in the Word is true: and verely, the *Devill* beleeves as much, *he knowes it to be true, and will tremble, Iames* 2. 19. And if that be the Devils faith, as *Iames* saith it is, then woe worth all Popish Faith; and that faith if you come to apply it, That it shall be a confidence on Christ to salvation, they looke at that as Hereticall presumption; what hope is there, that by Faith such should ever be justified, or saved? And for repentance it is like their Faith; such repentance as *Iudas*

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held

held forth: as great they require, Confeſſion, contrition, and ſatisfaction, he did it all; he was not a little broken with the ſence of his ſinne, and the horror of it: Hee makes confeſſion of it, *I have ſinned in betraying the Innocent blood*: he made ſatisfaction, he brought againe the 30. Pieces of ſilver, and throwes them downe; away with them, *I have ſinned, in betraying the innocent blood*, this is the beſt repentance they have: for any repentance that ſprings from the ſight of Gods favour, applyed to the faith of Gods people, this they will by no meanes heare tell of, and yet without faith applyed to the ſoule, by a promiſe, or word of grace, there is no life in repentance. They ſee him, whom they have pierced, and mourne for him; they ſee him pierced by them, and for them, and this mourning is Evangecall and ſaving.

For their obedience, they looke at it, as ſuch as is able to keepe the whole Law of God, and if they can doe that, they ſeeke life, then by Workes, not of Grace: and that Obedience that is able to keepe the whole law of God, is the Obedience of the Scribes and Phariſees, for they ſo taught: and therefore our Saviour tells his diſciples, *Matth.* 5. 20. *Except your righteouſneſſe exceedes the righteouſneſſe of the Scribes and Phariſees, yee cannot enter into the Kingdome of Heaven*; Such obedience, as that a man is able to keepe the whole Law, and by that to merit, and doe no more then the Law requires, it is the obedience of Hereticall preſumption, not of confidence and affiance of Faith: that is, obedience of hereticall preſumption, that is able to keepe the whole law, and make ſatisfaction to the juſtice of Chriſt, and then Chriſt died in vaine, unleſſe hee died to make us Saviours of our ſelves, and that is as notorious as the former.

The Vſe of this point is,

Vſe 1.

To reprove a wicked practiſe of many Proteſtants that are not aſhamed, to ſow pillowes vnder the elbowes of Ca-

tholiques that make them beleeve, they may be ſaved in that religion, ſo they live honeſtly and well; Oh Brethren! doth not the Text expreſly ſay, every one that lived in that Sea, died, and died everlaſtingly; there is no living bloud of the Lord Ieſus there, there is no ſaving grace there, but workes all, and there is no lively faith there, but dead faith, no repentance, but hardneſſe of heart, or legall contrition at the vttermoſt, nor obedience, but ſuch as is too good for him to apply the Bloud of Chriſt unto, for it is able to keepe the whole Law, and make ſatisfaction for the breaches of the Law, or if their owne obedience bee not ſo perfect, they have ſome other ſaints, whoſe obedience may bee imputed unto them; ſo that though they abhorre Chriſts Righteouſneſſe, to be imputed to them, they have found out a way, that the righteouſneſſe of Saints may bee applyed, to make others righteous ſo that they put more honour upon the ſervants of Chriſt, (if ſome of them were the ſervants of Chriſt) then upon Chriſt: and ſay it were well their righteouſnes ſhould be imputed, but that Chriſts owne righteouſneſſe ſhould bee imputed; they looke at it as aputative righteouſneſſe, as they are not aſhamed to call it ſo, that ſee the deſperate danger of living and dying in that ſtate, in the Romiſh religion, in that Sea.

Uſe 2.

Secondly, Let me exhort all Chriſtians to hold ſtedfaſtly to the puritie of Religion, whether in our publicke Miniſtrations, or private converſations, let all ſavour and reake foorth the warme blood of the living Lord *Ieſus*, for there is the difference of our Religion from Popery: Their religion holds forth ſuch a Chriſt as leaves him and his blood, *like the blood of a dead Man*: The ſoule is dead for any true Grace, or Faith, or Repentance, or Obedience, or living Comfort; the heart is ſtill dead, no life of Gods favour, no life from the Word, no hope of Salvation, but all conjecturall, there is indeed the life of Papiſts, no live-blood of *Chriſt Jeſus* among them: But for Chriſtians, It is for us to live, as thoſe that are made partakers of the blood of ſprinkling, that ſpeaks

better

better things then that of *Abel*, that doth pacifie, and purifie the Conſcience, and both worke effectually more and more, untill the ſoule bee eſtabliſhed in perfect peace, thou wilt keepe them in perfect peace, whoſe minde is ſtaid on thee, becauſe he truſteth in thee. I ſpeake of perfection that may be attained in our meaſure, in *Eſay* 26. 3. So that be diligent to looke up to the Lord Chriſt, ſtill as out of Grace, to accept us, and by the grace of Faith to receive us, and ſo drawing the ſoule to lively repentance from dead works, and quickning and awakning us to lively obedience. In this lively eſtate, we may walke before him according to the good pleaſure of his will, to the praiſe of the glory of his Grace in *Chriſt Ieſus*.

THE THIRD VIAL.

REVEL. 16. VER. 4, 5, 6, 7.

And the third Angel poured out his vial upon the rivers and fountains of waters, and they became bloud. And I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus: For they have ſhed the bloud of Saints and Prophets, and thou haſt given them bloud to drinke, for they are worthy. And I heard another out of the Altar ſay, Even ſo, Lord God Almighty, true and righteous are thy judgements.

THeſe ſeven Angels (as you heard) that had the vials of the laſt wrath of God to poure out, they poure it all out upon the Anti-chriſtian world, upon the Beaſt, or ſomething or other pertaining to the Beaſt; for the firſt that poured his vial on the earth, vexed them that had the mark of the beaſt; he begins therefore with the beaſt, *And the fift Angel poured forth his vial upon the throne of the beaſt*, in the 10. *ver.* and when the ſeventh Angel poured forth his vial, *Great Babylon came up in remembrance before God, &c.* in the 19. *ver.* So that (in a word) all theſe vials being poured out from firſt to laſt upon the earth, and the earth being the Anti-chriſtian ſtate, oppoſite to heavenly and pure Churches, all the

vials are poured upon the Antichriſtian world or ſtate. And (as you ſee) they begin with the loweſt elements firſt; The firſt upon the earth, the next upon the ſea, the third upon the rivers and fountaines, the fourth upon the ſun in that world, the fift upon the throne of the Beaſt, the ſixt upon Euphrates, the ſeventh upon the ayre. Now the ſecond Angel (of which you heard the laſt day) having poured out his vial upon the ſea, it became as the bloud of a dead man, and all that lived in that ſea, dyed.

The ſea (you heard) is the confluence of waters and rivers, and doth hold forth the confluence or concurrence of all the oracles, and ordinances, and meanes of grace and ſalvation, or thoſe that are pretended ſo to be. The concurrence, or confluence of them all to one body, which in one word was their Religion in the old Temple, it was reſembled to a brazen ſea, wherein the Prieſts waſhed themſelves; In the Apoſtolique Church of the New Teſtament, it is reſembled unto a ſea of glaſſe, like unto cryſtall, wherein you might ſee the face of Chriſt, as in a mirrour; In Reformed Churches, it is a ſea of glaſſe, mingled with fire; In Popiſh Churches, it is as the bloud of a dead man; no living bloud is there to be found to waſh the people in, but as the bloud of a dead man, without life, to them that are waſhed in it, and rather fit to choake, and poiſon, and kill, then to give life. Now that being the ſea; Then here the next vial is poured out upon the rivers and fountains of waters that run into this ſea, and derive this ſea up and downe the earth, *The third Angel poured out his vial upon the rivers and fountains of waters:* And the pouring out of his vial, is deſcribed, Firſt, by the ſubject on which it is poured, *Vpon the rivers and fountains of waters:* Secondly, by the effect, *and they became bloud:* Thirdly, the pouring out of this vial is amplified by the teſtimony given to it, and the effect of it; What is the teſtimony? It is double, 1. Given by the Angel of the waters in the 5 *ver. I heard the Angel of the waters ſay,* what doth he ſay? he gives to God the glory of his righteouſneſſe, and of his unchangeable righteouſneſſe, *which art, and waſt, and ſhalt be, becauſe thou haſt judged thus:* And the reaſon of it (he gives) is taken from the equity of the law of retaliation, in the 6. *ver. For they have ſhed the bloud of Saints and Prophets, and thou haſt given them blood to drinke, for they are worthy.* The ſecond Teſtimony

ſtimony by which this powring out of the Viall is amplified, (and the effect of it is juſtified) is by another Angell out of the Altar in the 7. *ver.* who ſaith Amen to this: *Even ſo Lord God Almighty, true and righteous are thy iudgments.* For the meaning of the words.

The ſea being Religion, the confluence of ordinances, ſuch ordinances as are diſpenſed in any religion: The rivers and fountains of water that ſpring from the ſea, and returne to the ſea, and derive all their ſprings and waters from thence, they are (and it is generally ſo received, and therefore with more freedome of ſpirit a man may declare it) theſe rivers, and fountains of waters are generally conceived to be the Prieſts, and Miniſters of the Popiſh Church, who carry Popiſh Religion, as Fountains and Rivers do the Sea, up and down the earth; ſo do they Popiſh Religion, up and down the Nations, carry it to and fro, only there is this difference between them, and ordinary rivers and fountains, ordinarily rivers and fountains are freſh, though the ſea be ſalt, but here the fountains & rivers are ſalt and brackiſh alſo; as theſe ſalt ſprings be, that run through ſalt mineralls, which are of like nature with the ſea, and theſe keep their brackiſhneſſe ſtill: And ſo it is with theſe rivers and fountains, they run through the earth, on which the firſt Angel poured out his vial; they run through the curſed earth, as it is plagued of God, and therefore ſtill retaines the like unwholſome ſtreams which are found in the bloudy ſea: And therefore it is ſaid, that as the ſea became bloud, ſo theſe rivers alſo became bloud, and carryed but the like kind of water which they received from the ſea, corrupt. As the Religion it ſelfe is corrupt, ſo are theſe fountaines and rivers, the Prieſts and Jeſuites, whether ſecular or regular, that is, the Pariſh Prieſts of their Churches, or Regular Monkes that are in Religious Orders, or who ever are ſent forth by theſe, they are theſe rivers and fountaines of waters that run to and fro to fill all the world with their ſea, with their Religion. It is the ſame word which the Apoſtle *Peter* hath in expreſſing the nature of falſe teachers, though there it is *wells*, yet the words are both one, *They are wells without water*, meaning, without water of life, carrying their owne drugs and dregs, 2 *Pet.* 2. 17. A fit expreſſion (therefore) of ſuch kind of Prieſts or Prophets, as doe convey unwholſome liquor or water up and downe a countrey. Now of theſe it is ſaid, that on the pou-

ring out of this vial, they became bloud, not onely in regard that their waters themſelves are bloud, the doctrine and worſhip which they doe hold forth to the people are corrupt, as their ſea is, (like the plague in Egypt, when their waters and rivers were turned to bloud) but that chiefly in regard of the puniſhment which they inflict on them for ſo doing, which is a bloudy death, as bloud is expounded in the 5. and 6. *verſes*, where the Angel of the waters ſaith, *Thou art righteous, O Lord, &c. becauſe thou haſt iudged thus:* Why? *For they have ſhed the bloud of Saints and Prophets, and thou haſt given them bloud to drinke, for they are worthy:* So this is bloud which God hath given them to drinke. And that is an uſuall phraſe, to give a man bloud to drinke, is to kill him: As *Tomyris* of old ſaid to King *Cyrus*, Thou haſt been a bloud-thirſty man, drink thou bloud which thou haſt thirſted. When you give a man bloud to drink, you put him to death. So this Angel, who ever it was, that poured out this vial, he puts theſe Prieſts to death, he gave them bloud to drink, both made themſelves to undergoe a bloudy death, to drinke bloud, and alſo made all that received and entertained them, to drinke bloud too; and this was effectually accompliſhed by Queene *Elizabeth*, when in the 27. yeare of her raigne, in the yeare 1581. by the conſent of the Parliament, ſhe made it a Law, that if any Prieſt or Jeſuite, that had received Orders from the Sea of Rome, or any authority from that Sea, ſhould come into the Realme, and goe about or practice to ſeduce any of the Queenes loyall Subjects from their allegeance, to the obedience of the Sea of Rome, or practice to draw them to that religion, he ſhould be judged guilty of high treaſon, and ſuffer in the caſe of a Traitor; And this was another branch of that Statute, That if any gave entertainment to ſuch Prieſts and Jeſuites (after certain dayes,) and knew them to be ſuch, ſhould ſuffer as in caſe of Felonie, without the benefit of his Booke; ſo that both of them muſt drinke bloud both the Jeſuites and Prieſts themſelves, and their abettors and entertainers; and the ground was, becauſe they had bloudy intendments in their comming, intending to kill the Queene, or corrupt the State with unwholſome and pernicious Doctrine, to draw the people from their allegeance, to the obedience of the Sea of Rome, that ſo as it was ſaid, a generation of Catholiques was the

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corruption of her ſubjects: To prevent which miſchiefe, this Law was enacted, and ſo upon this occaſion, many ſuffered that yeare, and others in after yeares, moſt part of her Raigne.

Now what is then the meaning of the next words, *I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt iudged thus:* ſo it was bloud recompenced with bloud. This Angel of the waters, it was he or ſhe that poured out this vial on theſe waters: She with the conſent of her Councel, and Parliament, they were this Angel of the waters that had this power over theſe rivers and fountaines, and this was accompliſhed two or three yeares after, when ſhe ſet Secretary *Cicill* on worke to write a Booke with this Title, IUSTITIA BRITANNIÆ, *The Iuſtice of Britaine*, wherein Secretary *Cicill*, by her appointment, doth make it cleare to all neighbour Nations, (and for that end publiſhed his Book in ſundry Languages, French, Dutch, and Spaniſh) that what was decreed in that Parliament was juſt, according to the Law of God, and the true principles of Chriſtian State Policie, that there was no hope of ſafety to the Queenes Perſon, or of peace to the Common wealth, or of liberty to true Reformed Religion, if ſuch perſons were ſuffered to goe up and downe in that peſtilentious manner, to pervert and corrupt the people, and withdraw them from their Allegeance, and ſubject them to the Biſhop of Rome; that they did not ſuffer meerely on point of Religion, though on thoſe points of their Religion which gave them occaſion ſo to work, he doth not deny that neither, but in reſpect that the frame of their Religion was not compatible to any Proteſtant State: And the very Booke it ſelfe holds forth this in effect, that the Lord was juſt herein; and as the Text here tels us, *Thou art righteous, O Lord, becauſe thou haſt iudged thus:* And he attributes not onely righteouſneſſe to God in this, but immutability, and conſtancie, *which art, and waſt, and ſhalt be alway.* The ſame from the ancient Law of retaliation, in the 24. of *Leviticus*, 19, 20, 21. it is there ordained, that look what a man doth to others, it ſhall be ſo done to him, *Breach for breach, eye for eye, tooth for tooth, &c. They gave thy Prophets*

and Saints bloud to drinke, and now thou haſt given them bloud to drinke: This is the reaſon why he acknowledgeth this not onely righteous, but according to his old and ancient proceeding, his righteouſneſſe ever ſince *Moſes* his time, and ſince the world began: that is Gods manner, *Gen. 9. 4, 5. He that ſheds mans bloud, by man ſhall his bloud be ſhed:* God alway hath been of that mind: They that put others to death, that ſhed innocent bloud, *Their bloud ſhall goe for their bloud, Gen. 9. 6.* to that purpoſe juſtly ſpeaks that book; it is that which they have found, *for they are worthy.*

And when he adds further, *I heard another Angel out of the Altar ſay, Even ſo, Lord God Almighty, true and righteous are thy iudgements:* That is another Angel, a Miniſter and Meſſenger of Gods juſtice. This phraſe, *out of the Altar,* in this Book, doth uſually hold forth ſome under-perſecution, either going, or new come out of perſecution: for ſo it is expreſſed in the *6. Rev. 9. I ſaw under the Altar the ſoules of them that were ſlaine for the Word of God, and for the teſtimony which they held.* The Altar is Chriſt, and Chriſt ſuffering; and thoſe under the Altar, are they that ſuffered with Chriſt for the Word of God, ſpeaking of the Primitive Chriſtians in their firſt perſecution: But here he doth not ſay, they were under Martyrdome, but they were come out from under the Altar; And that holds forth thoſe Chriſtians in the Low-countreyes, who of a long time had been under perſecution by Duke *Dalva*, and other Spaniſh Princes; Duke *Dalva* boaſts of it, there were 36000. that he had put to death, Hugonites and Proteſtants; Judge you what the reſt might alſo do; and all for the teſtimony of *Ieſus*, for holding forth true Proteſtant Religion; but they were all reſcued by the faithfulneſſe of God, giving and bleſſing the courage of Q. *Elizabeth:* and now they are got out from under the Altar, and now they are freed from wreſtling with ſuch great difficulties as had been like to ſinke them, if God had not by his ſtretched out arme reſcued them. And looke as in 1584. *Cicill* ſet forth that book, ſo this Angel from under the Altar ſet forth a Law in 1586. wherein by the conſent of all the States generally of the confederate Provinces, they enact and enjoyne, that none of the bloudy ſect of the Jeſuites, nor any of their Scholars, whether he be ſtranger, or borne in the Land, ſhall have liberty to come into the Countrey, but be put to capitall puniſhment as an enemy to the

the State; and they have been in ſome meaſure carefull of that Law, though more in Grave *Maurice* his time, then ſince; and ſo they juſtly ſay *Amen* to the Queens Law, that as ſhe put thoſe Popiſh Emiſſaries to the paine of High Treaſon, hanging, drawing, and quartering, and thus gave them bloud to drink; ſo this Angel from out of the Altar ſaith *Even ſo*, he ſaith *Amen* to it, let it even be ſo with them, Lord God Almighty, true and righteous are thy judgements; they acknowledge Gods Almighty power, that had given them power to make that Law againſt them, who had ſo lately ſuffered under them; and acknowledge Gods righteous judgements; for that State that makes a Law to the ſame purpoſe, which they have found enacted in another State, they doe ſay *Amen* to what hath been done, and both the one State and other acknowledge it to be a righteous judgement of God, and the adminiſtration, a juſt law, and a juſt execution. This (as others have done before me) I take to be the naturall and true meaning of this Vial in the ſeverall parts thereof, without wreſting of the words, nor neede it be offenſive to any that ſuch particular perſons are named as the accompliſhers of this Vial, conſidering the matters were not of ſmall importance, but of great conſequence and admiration, all ſtates rang of theſe laws, and it raiſed all Chriſtendome in combuſtion, the wars of eighty eight, the Spaniſh invaſion had ſpeciall reſpect to this, and had not the Lord borne witneſſe to his people and their Law, in defeating the intendments of their enemies, againſt both the Nations, it might have been the ruine of them both: So you ſee the meaning of the words of the Text.

The words are many, and though containing much matter in 4. *verſes*, I ſhall ſhortly contract and recollect the ſubſtance contained in them into one note, and handle that one at this time, as conceiving all the doctrine of theſe words may be graſped together in one Obſervation; For though there be liberty of entring into common places of Gods righteouſneſſe and immutability, and of his juſtice in retaliation, and of his omnipotencie, out of this Text; yet all theſe particulars have been ſpoken to in the former *Chapter*, in the third *verſe*, and in the fourth, *Lord God Almighty, juſt and true are thy wayes, thou King of Saints.* That for God being *ever the ſame, which was and is to come*, we have ſpoken to it divers times before in this book;

and

and therefore though they be Catechiſme points, which my place calleth me to attend upon; yet I ſhall not here ſpeak to them, having ſo lately handled the moſt of them, but therefore I will onely ſpeak to this Doctrine, which containes all the verſes. This is the note then,

Not. That upon the diſcovery of the deadly corruption of the Religion of the Sea of Rome, it was a righteous judgement of God, and ſuch as argued him unchangeable ever, like himſelfe; That the Prieſts and Jeſuites who carryed that Religion up and down the Nations, ſhould be adjudged or condemned to a bloudy death. This is the ſumme.

For ſo you ſee it is upon the diſcovery of their ſea of bloud, of the Religion of the Sea of Rome, to be a Sea of bloud. We opened and ſhewed before, that *The ſecond Angel poured out his vial on the ſea*, that is, on the Religion of the Sea of Rome, and diſcovered it to be as the bloud of a dead man, made it manifeſtly appeare, that both their doctrine, and worſhip, and government, was deadly, and ſuch as was utterly unwholſome, both for private families and States, Church and Common-wealth; and ſo corrupt, as was deadly; who ever lived and dyed in that Religion, lived an hypocrite, and dyed a reprobate. Now the next Angel that comes, upon this diſcovery, he *poures his vial on the rivers and fountaines of waters, and they became bloud:* That is, they make Lawes to adjudge all that carry that Religion up and downe the Nation, to be guilty of bloud, and therefore to be put to death, as Traitors and Rebels againſt the State. And this is acknowledged by the Angels of God, I meane thoſe that are Miniſters of Gods Juſtice, and approve this teſtimony as authenticall; they acknowledge this a righteous judgement of God, as he that is, was, and ſhall be alway one and the ſame. Thus he was wont to carry it, and thus he doth ſtill. In old time, if a man played the falſe Prophet, and ſuggeſted ſuch devices as theſe, the Lord judged him to death, this was his manner: And ſo in the New Teſtament, as in the Old, he condemnes all ſuch to death, (and he is moſt righteous in ſo doing.) This is the ſumme.

It was a great while before this, though not full two thouſand yeares, when *Zachary* propheſyed, that *God would cut off the falſe Prophet*, in the 13. *Zach.* 2, 3. *and if there were any falſe Prophet ſhould ariſe, his father and mother ſhould thruſt him through,*

through, because he spake lyes in the name of the God of truth, he should not live. And they speak not of his Typicall death, that is, of his death by Church censure, or banishment, which have a kind of death in them; but they speak of such a death, as that he was not worthy to live; To cast a lye upon the God of Truth, the Oracle of Truth. But long before *Zachary*, this was an ancient law of *Moses* in the 13. *Deut.* this was a law, that false Prophets, they that turned Religion to the blood of a dead man, that did fundamentally pervert Religion, they should not live. And minde the reason that God gives here, partly in this text, and partly in other Scriptures.

It is taken from the hainousnesse of blasphemy in the 24. *Lev.* 16. *He that blasphemeth the name of God, shall surely be put to death.* Every blasphemer shall be put to death. Now we cannot excuse Popish Priests and Jesuites from grosse blasphemy, they that are acquainted with the Ladies Psalter and Orysons made to her, cannot but acknowledg sundry blasphemous speeches in it, they make their Prayers to the Virgin *Mary* that shee would request her Father, and command her Sonne, and that by the power of a mothers right to forgive their sinne, which if this be not blasphemy, I confesse I know not what is, and in a high degree, unlesse they should say, he were no God at all, and that falls not far short of it, to set a creature above God, and yet this is allowed as good devotion in the Church of *Rome*: It is true, if a man blaspheme out of ignorance, as *Paul* did, in the 1 *Tim.* 1. 13. or if a man blaspheme unwillingly, as he did unwittingly, not knowing what he did, and he did compell some to blaspheme, *Act.* 26. 11. why if he compell them to Blaspheme, those that are compelled, they doe it unwillingly, but if men wittingly blaspheme, knowing what they do, knowing Jesus is God as well as man, and hath power to forgive sins as he is God, and know the Virgin *Mary* hath neede of a Saviour, as all the daughters of men have, that they shall put upon her the power to command her Sonne to forgive sinnes, this is such blasphemy, that hee that will stand to it, let him die the death; his blood shall bee upon him: If high treason against Princes on earth, may justly be punished by death, verily, this is as dishonourable to the Lord of Heaven, and Prince of all the Princes of the earth. *Reas.* 1.

Reaſ. 2. A ſecond reaſon is taken from the point of ſeducement: As all blaſphemous heretiques, ſo ſeducing heretiques are to be put to death. In that reſpect that whole 13. of *Deut.* is ſpent about the ſeducing of falſe prophets: and he puts a threefold gradation, *If he be a Prophet,* (therefore though never ſo ſeemingly holy by his place and gifts,) yet *if he turn you away from the Lord your God, and draw you from the wayes of God,* what then? *thine eye ſhall not ſpare him, he ſhall ſurely be put to death,* from the 1. *ver.* to 5. from the 6. *ver.* to 11. *he will have no neereneſſe of blood to hinder from due execution of Iuſtice: but if it be thy brother, the ſonne of thy mother, or thy daughter, or the wife of thy boſome, or thy friend, which is as thy own ſoule that ſhall goe about to ſeduce thee ſecretly, ſaying, let us goe and ſerve other Gods which thou haſt not known, thou ſhalt not conſent unto him, nor hearken unto him, thine eye ſhall not ſpare him, neither ſhalt thou conceale him, but thou ſhalt ſurely kill him, thine hand ſhall be firſt upon him to put him to death, &c.* from the 12. *ver.* to the end. If there be never ſo many that ſhall joyn, if a whole City ſhall joyn together in ſuch a courſe, thou ſhalt riſe againſt, and deſtroy the City, and burne it with fire, and leave not a ſtone upon a ſtone which ſhall not be thrown down, in utter deteſtation of that wickedneſſe: And he gives a notable reaſon for it, why a ſeducer ſhould be thus dealt withall, becauſe, ſaith he, he ſeekes to turne thee away from thy way, and to thruſt thee away from the Lord thy God, to turne thee off either by deceit, or to thruſt thee off by earneſt perſwaſions; and therefore leſt you ſhould think theſe falſe prophets faile onely in the object of worſhip, and not in manner of worſhipping, therefore conſider in the 22. *Ioſh.* when the two tribes and a halfe ſet up an Altar by *Iordan,* although they thought not they would bring in another object of worſhip, but another manner of worſhip, (here is but another way of worſhip, whether mediation or ſatisfaction of Gods wrath deviſed) the whole ten Tribes riſe up, and ſend a ſufficient Company or Troop of Militarie men to goe and expoſtulate with them, and know whether it were true; and either they would reclaime them from it by argument, or make warre againſt them; and they had cut off two Tribes and an halfe, if they had found another Altar for worſhip: Now he that ſets up another Mediator or Mediation, Saint or Angel, he ſets up as great a matter as another Altar; or he that brings in other mens merits,

merits, he brings in another Altar: Therefore by the ancient Lawes of that unchangeable God that thought it unſufferable in thoſe dayes, he thinks it unſufferable now that Prieſts and Jeſuites ſhould bring in other Altars, other Mediations and Mediators, as Prayers of Saints and Angels; the Lord looks at it as deeply meritorious of a bloudy death, as in former times. He is the ſame God, and his zeale and jealouſie is deeply provoked againſt the like kind of viciouſneſſe now as ever it was then. That is a ſecond Argument.

And yet in point of ſeducement, this I will ſay, that if a man upon conviction ſhall ſee the wickedneſſe of his way, and humble his ſoule before God, and give ſatisfaction to the Church and State where he ſhall be convinced, on ſuch conviction and repentance, we find liberty to pardon; but yet ſtigmatize him, as in the 13. of *Zach. If the Prophet ſhall repent, and ſay, I am no Prophet, nor the ſonne of a Prophet, but an Husbandman, and my father taught me to keep beaſts or ſheep, and therefore he will not weare a rough garment to deceive; And if any man aske him, What are thoſe wounds in thine hands? he ſhall anſwer, Thoſe with which I was wounded in the houſe of my friends, Zach.*13.4,5,6. That ſhews in ſuch a caſe they ſaved his life, but they inflict ſome puniſhment on him, to carry away with him. And this is ſpoken not of the dayes of the Old Teſtament, but it is written to be done when there is a fountain opened to the houſe of *David*, and to the Inhabitants of *Ieruſalem*, for ſinne and for uncleanneſſe, in the 1. *ver.* And in the 7. *ver.* when the Lord calls for a ſword againſt his Shepheard, and againſt the man that is his fellow, the Lord Jeſus Chriſt, and his companions his diſciples, *He will ſmite the ſhepheard, and the ſheep ſhall be ſcattered*, (and thoſe are the dayes of the New Teſtament) in thoſe times it is, when the Prophets ſhall be thus cut off that riſe up to ſeduce the people of God.

And a third Reaſon is taken from the due deſert of ſoul-murther: There is none of all theſe Prieſts, or Jeſuites, or Heretiques, that ſin in the like kind, corrupting the precious truth of God, in the very foundations of it; but they worry and devour the ſoules of Gods people, I meane thoſe that ſhould not die, (though Gods elect cannot be ſeduced) yet thoſe whom we ought to looke at, that ſhould not be thus murthered, and brought to death by ſuch means. In the 7. *Mat.* 15. *Beware of* *Reaſ.* 3.

falſe Prophets which come unto you in ſheeps cloathing, but inwardly they are ravening wolves: Is it not an acceptable ſervice to the whole Countrey to cut off the ravenous wolves? what is the wolfe to the ſheep? is he not the very death of them all that he lights on, or fall in his jawes? ſo is it with the ſheep of Chriſt, that fall into the jawes of theſe Romiſh ravenous wolves.

It is ſaid of thoſe falſe teachers, 2 *Timoth.* 2. 18. *They deſtroyed the faith of ſome, who concerning the truth, have erred:* And in the 2 *Pet.* 2. 1, 2, 3. he tels us, *There ſhall be falſe teachers amongſt them, that ſhall bring in damnable hereſies, even denying the Lord that bought them, and ſhall bring upon themſelves ſwift deſtruction, &c.* They ſhall make merchandiſe of you, as the Church of Rome, and her fountaines and rivers doe; they make merchandiſe of the ſoules of men, *Rev.* 18. 13. Now to make merchandiſe of an Iſraelite, as in the 21. *Exod.* 16. it is a capitall crime, *He that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.* Now theſe ſell men, and engage them to perpetuall bondage, under their tyrannie, both in doctrine, and worſhip, and government. This murther of ſoules is juſtly a capitall crime; as *Moſes* ſaid before, *If they thruſt thee from thy God, and will not let thee walke with him,* let not thine eye ſpare ſuch kinde of corrupters and deſperate deluders.

Reaſ. 4. The fourth reaſon is taken from that which the *Juſtitia Britanniæ* ſtands moſt upon, and becomes States-men to doe; and that is the conſpiracie and treaſon againſt the State: And that unavoidably, by ſuffering ſuch locuſt to run up and downe the Countrey, to poiſon the hearts of men, by their corrupt wayes and meanes: for theſe Miniſters, they doe unavoidably, not accidentally, but they unavoidably draw men from their Allegeance due to their Native Prince, to a forraine State: For if a Prince ſhould profeſſe Proteſtant Religion, (which is the true Religion) and thereupon be excommunicate by the Biſhop of Rome, what then? then by the Lawes of their State he is depoſed from his throne.

And they doe notably abuſe the old type of Leproſie for this: *Vzziah* being once ſmitten with leproſie, then the High Prieſt removes him from the Temple of the Lord, and

he

he may not be ſuffered any more to governe; for if once the Lord ſmite a man with leproſie in his judgement, (and indeed, let hereſie be one kinde of leproſie) if the Prieſt pronounce him ſo, then he is cut off from the government of the Countrey, then his people are not ſubject to him, and ſo ſubjects are freed from their fidelity to their naturall Prince, which is a notable abuſe of that place: For God doth not intend that the authority of any Miniſter or Prieſt in the Old or New Teſtament ſhould ſo farre prevaile, that what they did in the Old Teſtament to *Vzziah*, ſhould take off Princes from their Goverment in the New: For even in the old Teſtament they ſtill retained the Crown, though their power of execution was delegated to another; and that not by the High-Prieſts appointment, but by himſelfe.

But as things were with them, ſo though not in the ſame kinde, but in a typicall way, it befalls Princes in the New Teſtament. If a man were found a Leper in the Old Teſtament, hee was ſequeſtred from the adminiſtration of his Kingdome, and from his owne houſe, *Leviticus* 13.46. he muſt not live in the Campe, or in the Towne or Village, but alone, and in a ſeparate place by himſelfe, (as thoſe that are ſick of the Peſtilence in our Native Countrey) they are not ſuffered to live in the towne, but in Peſt-houſes, unleſſe there be a generall infection.

But this thing muſt not be applyed in the letter to the ſtate of the Church, in the New Teſtament; for Leproſie was not onely a type of ſcandalous, infectious ſins, but it was alſo a bodily, noyſome, infectious diſeaſe, and made a man unfit for civill commerce.

Moreover, as Leproſie was alſo a type of ſcandalous and infectious ſinnes, ſo the ſequeſtring of *Vzziah* from the Temple, doth type forth, not that Chriſtian Kings ſhould be ſeparate from their thrones; For he that gives to a man a Kingdome, or any earthly eſtate, doth not debarre that man from his houſe, if he be a private man, nor from his government, if he be a publique perſon.

But what is the Kingdome that is typed out?

It is the Kingdome of the glory of CHRIST JESUS: If therefore hee be ſhut out from the holy Temple

of *Iſrael*, he is ſhut out from the Kingdome of Heaven indeed, that is true; for what is done by the Churches of God on earth, is bound in Heaven: But yet Chriſt Jeſus never thought it meete to ſeparate any by any Church power, from communion with his wiſe and children, thoſe whom nature bound him to; nor from his ſervants and ſubjects, whom civill engagements bound unto him; but only from intereſt in the ſpirituall communion of the ſeals of immortality, and yet but for a ſeaſon, for the healing of his ſoule, not for the deſtroying of his perſon or ſtate, but otherwiſe to exclude them from their own houſes, or Kingdomes, or from any civill right, it was never Gods counſell nor meaning in the New Teſtament: But now the contrary being the doctrine of the Church of *Rome*, and on that ground juſtified. When Princes are excommunicated, they doe depoſe them, and being depoſed, diſcharge ſubjects from their allegeance, and then judge you what treaſon redownds to Chriſtian Princes, and what conſpiracie and rebellion groweth in the ſtate of a Kingdome, when ſome take part with the King depoſed, and others with him that is ſubſtituted by the Pope; and ſo there is Treaſon both againſt Prince, and State, and Kingdome. And therefore it is an ancient juſtice of God, that hath ſo ordered it, that thoſe that ſhall draw Gods people from the Allegeance of their Prince, ſhall be judged Traitors, and ſuffer paine of death.

Caſ. 5 And for a fift reaſon, (mentioned in the Text) it is taken from the law of retaliation; that look how men have dealt with others, they ſhould be ſo dealt withall themſelves. Now theſe Prieſts and Jeſuites, and their Abettors, in the time of Queene *Mary*, and *Henry* the eighth, and all the Kings ſince, the Statute againſt Lollards in England, as alſo againſt the Hugonites in France, if a man were ſuſpected of hereticall pravity, and pronounced guilty thereof by the Church, he was to be delivered to the ſecular power; onely he might have leave to conſider of it: But if he fell againe, there was no hope of mercie, but he muſt looke for bloud, as if he were no better then a child of death: And yet they were men that never troubled the State, but quietly ſuffered for their Religion and Conſcience: So that theſe Jeſuites and Prieſts, delivering up ſo many innocent Lambs of Chriſt, Miniſters of the Goſpel, and holy Saints, to the Secular power, to be burnt at the ſtake in Smithfield, and elſe-

elſewhere, and the Abettors of theſe Prieſts and Jeſuites, being very zealous to cut off ſuch Lollards from the land of the living, it is juſt and right with God, *They have given thy Saints and Prophets blood to drinke*, and therefore looke as they have meaſured to others, it is meaſured to them, by the ancient Law of God, that *is the ſame, and will be for ever*, *Rev.*13.10. He that killeth with the ſword, muſt be killed by the ſword. So you ſee this point is plaine, That upon the diſcovery of the deadly corruption of the Religion in the Romiſh Sea, it was the righteous judgement of God, and ſuch as argued him to be unchangeable, and ever the ſame, that the Prieſts and Jeſuites which carryed the waters of that Sea, that Religion up and downe the Nation, ſhould be condemned to a bloody death: you ſee the truth of the point, and the reaſons of it.

For the uſe of the point, it may firſt ſerve to juſtifie the holy and righteous equity of all thoſe laws above mentioned, whether in *England* or *Holland*, for putting Popiſh Prieſts and Jeſuites to death, and there was a like law alſo made in *France*, upon the murther of *Henry* the fourth, that all Jeſuites ſhould be put away out of the Countrey, and their ſtudies demoliſhed, &c. but they made it in policie: But the Text ſpeakes of *England* and *Holland*, it was a juſt and righteous law, that theſe rivers and fountains of waters ſhould become blood: you ſee there is blaſphemy in their worſhip againſt the Lord Jeſus Chriſt, they doe ſeduce the people of God, and turne them from the Lord, and thruſt them from him, by their juſtification by workes, by their callings on Saints and Angels, and truſting in other Mediators beſides the Lord Jeſus in the interceſſion of Saints and Angels: It hath beene a juſt hand of God, that they that worry (like ravenous wolves) the ſoules of Gods people, ſhould themſelves be worried: that they that have made firebrands of Chriſtians, ſhould drinke blood themſelves; they that over-whelmed Chriſtians in confuſion and tumult, it is juſt with God, that they ſhould be over-whelmed; they that have beene ſo buſie in putting to death innocents, that they ſhould alſo be put to death: you ſee this is juſt with God, it is well becomming to the unchangeable righteouſneſſe of God: thus it was in the old Teſtament, and why ſhould it be changed in the new? *Vſe* 1

You will ſay it was but a typicall matter then, and you muſt *Ob*

muſt looke for a ſpirituall death in the New Teſtament.

Anſw. Why I pray you Brethren conſider,

1. The Papiſts are not of that mind, but they execute it in the letter; they have put to death the Prophets and ſervants of God in the letter; hunted them up and downe; the Inquiſition is incomparably more bloudy then any other other Butchery. They doe not, nor may not plead any ſuch thing; they beleeve it is true in the letter. And let me ſay further, the holy Ghoſt makes it as true in the letter; this Text is in the New Teſtament, not in the Old, *Thou haſt given them bloud to drinke, for they are worthy*: and he ſpeaks of the very bloud of the hearts of men: And it is parallel with Gods juſtice of old; it was juſt then, and it is juſt now. *Zachary* intends the dayes of the New Teſtament, though written in the Old, that when a *fountaine is opened to the houſe of David, and inhabitants of Ieruſalem, for ſinne and for uncleanneſſe*, then the father and mother of a falſe Prophet ſhall accuſe him to the Magiſtrate, and ſhall ſay unto him, *He ſhall not live*. Was it an abomination then to ſpeak lyes in the Name of the Lord, and no leſſe then blaſphemie, and ſhall it be more favourably interpreted now? A man may now ſpeak a lye, and bring in a falſe Chriſt, a falſe Mediator, and falſe meanes of ſatisfaction, and falſe merits, now he may without perill of his life, in the Old Teſtament he might not. Why but was it not ſufficient to have a ſpirituall judgement? Even they had ſpirituall judgements then; but God ſaw it meet to inflict ſome temporall judgement as well as ſpirituall, and is now his judgement changed?

Beſides, are not *Moſes* Morall Lawes of perpetuall equity, and therefore to be obſerved in all Ages? Is blaſphemy more tolerable in the New Teſtament, or thruſting men away from God? is it not as odious now as then? Is not murther of ſoules as damnable now as then? Is not conſpiracie and ſedition as damnable and capital now as then? Is not the law of retaliation as juſt in the New Teſtament as in the old? and therefore a man would wonder that ſuch frivolous interpretations ſhould come into the hearts of men, to hinder the free paſſage of the juſtice of God, on ſuch notorious offenders.

Ob. But you will ſay, Conſcience ſhould not be forced, and men ſhould not be put to death for their conſcience.

Anſw. Why doe you thinke Heretiques were not as conſcionable in the

the Old Teſtament as now? If any man had a conſcience to turn men from God, he would have men of as much conſcience to cut them off; if they make no conſcience of the blaſpheming the name of God, the Lord would have men make no conſcience of cutting them off from breathing in the aire of God; If men make no conſcience of murthering ſoules, or raiſing ſedition, and tumult, and murthering men better then themſelves, the Lord would have men make no conſcience of paying every man in his owne kind.

But let me anſwer again, But mark what I ſay, the Lord will eaſily provide for this, and ſo he doth: and in England I am ſure he hath, (what in Holland I know not, but) he hath provided there, That if a Jeſuite or Prieſt, or their abettors, ſhall come in, and take the oath of fidelity to the State, and ſo carry matters before ſome Juſtice of Peace, the Law diſchargeth them from capitall puniſhment: And the Law of God in the New Teſtament is, that ſuch ſhould be once or twice admoniſhed, but if he ſtill continue, the Apoſtle would have him caſt out of the Church; the Church hath no farther power; if they be proceeded with farther, it muſt be by the Magiſtrate: Him that is an heretique, after once or twice admonition, reject, knowing that he that is ſuch, is ſubverted, &c. So that it muſt be for Fundamentall Articles of Religion in doctrine or worſhip, which are ſo clearly delivered in the Word, that no man that underſtands Scripture, and the wayes of ſalvation, but may be ſatisfied in conſcience what is the holy and acceptable will of God in ſuch points; and therefore he takes it for granted, if a man be once or twice admoniſhed, he is convinced of himſelfe, he is ſubverted, he is turned off from the foundation, that now no man is put to death for his conſcience, but for ſinning againſt the light of his conſcience; his owne conſcience hath convinced him, and the light of the Word is ſo cleare, as cannot but convince him, that the way of God runnes juſt quite contrary to his interpretation and ſeducement: And therefore now if you ſinne, you ſinne againſt conſcience, and therefore you juſtly ſuffer for being ſubverted, and turned off from the foundation, from Chriſt Jeſus, and holding another foundation, and perſiſting therein obſtinately. So there are two things in an heretique, he is both ſubverted himſelfe, as an houſe from the foundation, it is againſt the foundation of Religion;

and he holdeth out obſtinately againſt light of conſcience, with ſtubbornneſſe; and now in ſuch a caſe thine eye ſhall not ſpare him. A ſoule that ſins of ignorance, may be pardoned, but if he ſtill continue obſtinate, thine eye ſhall not ſpare him; the wrath of God now goes out againſt a perſon, againſt a City; if it were againſt a Tribe, they goe about by force of Armes to redreſſe it; they ſhall not ſuffer ſuch in a Country. This is then the Anſwer to the ſecond Objection, and ſtill juſtifies the equity of that Law.

Obj. 3. There is a third Objection, Ay, but is it not written, that you ſhall ſuffer tares to grow with the wheat, *leſt while ye gather up the tares, ye root up alſo the wheat with them? Mat.* 13.30. Now our Saviour tending to clemencie and moderation, he ſaith, *Let both grow together untill the harveſt, &c.*

Anſw. Ay, but tares and wheat, they may grow together, but he doth not ſay, ye may ſuffer bryars and thorns to grow with them, for then you choak all the wheat: And therefore it hath been a falſe interpretation of the Popiſh ſort, and taken up by the Anabaptiſts, that tares ſignifie indifferently all ſorts of wicked men; but I know none that expound them better then *Ierome*, and none ſo well; the tares are very like the wheat in Jury; what they are in other Countries I know not, but they are like to the wheat there, and you will not know the difference in the greene blade, nor in the ſpindling, untill it grows towards the harveſt, then you will finde it but an empty eare and thin, and yet it grows ſo cloſe with the other wheat, and like it, that if you pluck it up, you may pluck up the wheat with it, *let therefore both grow together till the harveſt.*

What is then meant hy *Tares?* Not ſuch as ſinne through obſtinacie, but hyhocrites that are like the ſervants of God, that you would think they are ſuch; after you diſcover them, they are empty eares, and hollow, have no fatneſſe of graine, and that is indeed none of the wheat. Now let Hypocrites grow together with the Elect, doe not caſt them out meerly for hypocriſie, though you finde them halting, unleſſe they break forth to ſcandalous behaviour, either in doctrine, or worſhip, or converſation, as they appeare to be bryars and thornes; if they be manifeſt fruits of the curſe, away with them, *Why cumber you the ground?* for elſe you ſhall neither have Church cenſure, nor cavill to ſtand. Such notorious wicked perſons, adulterers, Idolaters,

ters, railers, refractory and ſcandalous perſons, drunkards, and the like, are not tares; we muſt not abuſe Scripture, that becauſe tares and hypocrites are ſuffered, therefore refractory, ſcandalous, notorious wicked men and heretiques may be ſuffered; no, that is not the meaning, they are not ears, you may ſee them afar off, you ſhall not need to feare rooting up the wheat by cutting off them, the wheat is nothing like them. So you ſee the firſt Uſe, to juſtifie the equity and ſoveraignty of ſuch capitall puniſhments on Prieſts and Jeſuites, and conſequently on ſuch as bring in other Gods, or another way of worſhipping the true God, then that wherein we may enjoy fellowſhip with the true God, the juſtice and ſuitableneſſe of it to the holy will of God, ſince there were any Lawes made amongſt Gods people.

For a ſecond Uſe, it may ſerve to reprove the carnall and ſinfull fooliſh pity that is found in any State, that ſhall be ſparing of ſpilling ſuch bloud of the Prieſts and Jeſuites: It is you ſee contrary to the unchangeable juſtice of God; the Lord loathes this kinde of lenity, and gentleneſſe, and indulgence, and toleration of ſuch kind of perſons, and ordinary receivings of them; if men will ſuffer ſuch in the State, truly they ſhall doe it to the ſubverſion of their owne ſafeties and dignities, and diſturb their whole State. It is a very ſad ſpeech which the Lord utters in the 48. *Ier.* 10. *Curſed is he that doth the work of the Lord negligently*; and curſed is he that keepeth back his ſword from bloud, when the Lord calls us to ſheath the ſword of Authority in ſuch kind of delinquents as theſe be; if we ſhall now ſpare them, and neglect this work of God, curſed be ſuch. A State ſhall be ſeparate from God, and a Kingdome more and more corrupt and leavened, by ſuch toleration; the wrath of God will break forth, tumults, and ſeditions, and all kind of ſcandalous, and unrighteous, and ungodly proceedings will ſet a whole Kingdome in combuſtion, Church and Common-wealth at variance: There can be no peace to ſuch a State, where ſuch perſons are tolerated: And therefore we may feare the righteous hand of God, in diſturbing the Countrey whereto wee owe ſo much love and faithfulneſſe, if there be a ſuſpending of the holy and righteous Law of God; that theſe rivers and fountaines ſhould drinke of bloud, for they are worthy. *Vſe 2.*

Thirdly, this may ſerve to teach all Magiſtrates and Governours in every Common-wealth, to looke that all your Lawes, *Vſe 3.*

be righteous lawes: If you will act any thing juſtly, the Lord takes it as his act, he is the actor of it. And therefore though this Law was made by Queene *Elizabeth*, with the conſent of the whole body of the Parliament, and though her Secretary, by her direction and conſent, publiſhed the juſtice of the Law, the Text ſaith, it is the Lord, *Thou art juſt and righteous, juſt and true are thy wayes, becauſe thou haſt judged thus: They have ſhed the bloud of Saints and Prothets, they have given them bloud, and thou haſt given them bloud to drinke, for they are worthy. Even ſo,* ſaith another Angel, *Lord God Almighty, true and righteous are thy judgements.* If there be any wholſome and juſt Law in a Kingdome, the Lord owneș it as his owne, and it is to be obeyed as a righteous Law of God; if it be unjuſt, it is not Gods, for his law is juſt, an adequate rule of righteouſneſſe. So that what ever is leſſe then the Law of God, if it ſuit not with the Law of God, and keep correſpondencie therewith, you cannot ſay it is a Law of God: Therefore Law givers, and Law makers, ſhould ever have reſpect what doth the Lord our God ſay; If it be Gods Law, and Gods will, let it be eſtabliſhed; if not, let it be antiquiated: But if you can finde a hint from the Law of God for it, then let it ſtand.

Uſe 4. And fourthly, this muſt teach confederate States, or ſuch States, whether neere for co-habitation, or farther off; if they heare of others proceedings, it is good to confirme what they have juſtly done. Queene *Elizabeth* makes a Law in the yeere 84. againſt Prieſts and Jeſuites, the Decree is righteous, when others heare of this righteous ſection, they make it alſo a capitall crime for any ſuch perſons to be found amongſt them; if it be capitall in England, it is ſo in Holland, they will require it of the necks of them that ſhall be found delinquent. What then? This is *Even ſo*, one State muſt ſay *Even ſo* upon the juſt act of another; and they muſt record it in their Statutes, unleſſe there be ſome apparent diſſimilitude, which is not in caſe of this nature; for there is the ſame equity in all Ages, and all Nations, and therefore it is for them to ſay *Amen*, or *Even ſo* to it: And what is that? It is no more but this, If you enact a Law which is in another Countrey, you ſay *Amen* to Gods juſtice in your own Countrey, as others doe in theirs.

Uſe 5. The fift Uſe that you may make of this Point, is, to teach you a tender reſpect in all lawes to the judicials of *Moſes*, to all the judiciall

judiciall laws of *Moſes*, that are built upon moral equity; that is, where the reaſon of a Law holds in one Nation as well as in another; in the New Teſtament as in the Old. There are ſundry Laws particular to that Polity, which had peculiar reaſons for them, as to marry in their kindred, to keep their inheritance to their Tribe, we have not that reaſon: But where the Laws are of like morall reaſon, as will hold in all Ages, and in all Countreys, as it is in all the capitall Laws of *Moſes*, there is no reaſon why a Jew ſhould be put to death for point of Adultery, or Inceſt, or for ſtealling a man, and ſelling him to a Pagan, more then a Chriſtian. I ſay therefore look what was the Law of God by *Moſes*, if it were of perpetuall reaſon and equity, it lyes on every Common-wealth to eſtabliſh the ſame, and to take your ſelves as much bound to it as the Jews, why? for the Text tels us, the very righteouſneſſe of God is in it: And looke as he was then a hater of all wickednes with a perfect hatred, and as he was juſt, ſo he is ſtill, hereſie is no more pleaſing to him, nor blaſphemy, nor ſeducing, nor to change the way of his worſhip, and to draw men to wayes wherein they cannot enjoy the Lord in peace; murder of ſoules is no more welcome to him now, then of old. And therefore if there were a Law to puniſh ſuch with capitall puniſhment, it is a like juſtice of God to enjoyne ſuch Laws in every Chriſtian Common-wealth. And therefore if we look at Gods juſtice as unchangeable, we may not prevaricate judiciall laws, ſetting aſide ſome typicall conſiderations, or ſome peculiar conſideration, in regard of their Polity: But ſuch as were to puniſh men by death, or were received on morall equity and ground, looke what was for them to doe there, is the ſame proportion for us; put the ſame caſe, and you will finde the like reaſon for the ſame puniſhment. It is true, ſome ceremonies were there puniſhed with death, and ſo the like kind of profaning the Sabbath, is as juſtly puniſhable with us, if profaned with an high hand; to gather ſticks with an high hand, in contempt of the Sabbath of the Lord, is as juſtly puniſhable with death now as then. And ſo you may ſay of any other law juſtly puniſhable by death, and that are built on perpetuall moral equity, Our God is the ſame God that he was; and ſo you ſhall have him count that righteous whiles the world ſtands.

For a ſixt. This may ſerve to take off a corrupt interpretation which ſome have made of this place, or a collection that they

have gathered from hence, that the Angels of God are deputed to ſeverall offices; here is one Angel of the waters; and ſome are deputed to governe the earth, ſome fire, ſome the waters and ſea, as I might tell you, if it were meet to trouble you with humane inventions, and collections of mens braines; the collection is chiefly grounded on this place, but it is wholly miſtaken, for the Angel of the waters here is not any particular Angel of God, any of thoſe heavenly ſpirits, but the Angels and Miniſters of Gods juſtice, upon metaphoricall ſeas and waters. It is true, thoſe here were Governours of the narrow ſeas, and ſhe that gave commiſſion to execute the righteous judgement of God upon thoſe rivers, ſhe was Admirall of the narrow ſeas, but that is not the meaning. But the Angel that poured out his vial upon the rivers and fountains of waters, it is he or ſhe that did execute the righteous judgment of God upon the Popiſh Prieſts and Jeſuites; and that did both Queene *Elizabeth*, and he that had a great hand in executing that judgement, and the Angel from under the Altar, they ratified that Law, and juſtified it when they had done. Now it is true, the Angels of God aſſiſt the ſervants of God in this glorious work, but they are ſent forth, indifferently, to protect Gods ſervants by ſea or by land: And I finde no Scripture to ſhew that they are more particularly ſent to the ſea, or to the earth, but indifferently to protect Gods ſervants in their out-goings and in-commings.

Uſe 7. Laſtly, it may ſerve to teach us a true eſtimation of Miniſters. If Popiſh Prieſts be rivers and fountaines of waters, drinking bloud, becauſe they have made Gods ſervants and Prophets drink bloud, then it ſhews what place other Miniſters be in, where the ſea is cleare as glaſſe, like chryſtall, where yon may ſee the face of Chriſt as in a glaſſe, 2 *Cor.* 3. 18. what then? where the ſea is pure, all Miniſters of the Countrey, and Elders of Churches, carry forth the doctrine and worſhip of Chriſt, they are as rivers and fountaines, and being living water, rivers of freſh water, and water all the Countrey. This is the office of of them, in oppoſition to thoſe in 2 *Pet.* 2. 17. that are *wells without water*, without ſweet water. Godly Miniſters therefore are fountaines of ſweet water, and from them iſſue forth ſtreames of living water. In *Pſal.* 88. *ult. All my freſh ſprings are in thee.* I would onely apply it thus, and leave it and the Text with the time: That therefore looke as a man when he would goe forth

to

to a new Plantation, or ſit downe in any place, or if he would ſet his dwelling houſe in a place, he would wiſely fore-caſt to have a fountaine of living water, a living ſpring neere to his houſe, or ſome ſweet ſpring run neere him. Why? If he be without freſh water, it is a great want for the proviſion of his houſhold: Water they muſt have, either a freſh tiver, or a freſh ſpring, the one of the two; if they can have both, they covet both: and there is great need of both, not onely to quench fire, and water gardens, &c. but for boiling of meat and drink, waſhing of cloathes, and ſundry victuals. Water is ever neceſſary, as any thing; nothing more. This is mens care, when they goe about Plantations, or whether they plant townes or villages, or their owne dwelling houſes, they have a care to provide for freſh water. All I would ſay is this, Take heed you doe not provide for fountaines of ordinary water, and neglect rivers of ſweet water: That is, beware of going about ſuch work, without carrying ſuch fountaines with you, as may from the ſea of pure Religion, pure doctrine, and pure worſhip, carry forth ſome ſuch ſweet ſtreams as may make glad the hearts of your families, and Church of God where you goe.

But you will ſay, Have not Chriſtians ſo much liberty, a company of godly men liberty to enter into covenant, and make ſome beginning of things, and ſo call ſome or other, whom they know are well gifted men, furniſhed with gifts, may we not call them to come and help us, and have we not that liberty purchaſed by the bloud of the Lord Jeſus? *Ob.*

All this is true brethren, I would infringe no part of it: Onely this let me ſay, you would be loth to provide no better for temporals, you would be loth to ſet a towne where there are no rivers nor fountaines; and if you doe ſit downe where there are no fountaines, yet you have liberty to fetch water from other places, Chriſt hath purchaſed it: True, he hath purchaſed all liberties for his Church, but you will not think it wiſdome to ſit downe where there are no rivers, becauſe you have no right to them by the bloud of Jeſus; that would not be a ſufficient reaſon in things concerning this naturall life: why then doe not build further on the bloud of Chriſt for ſpirituall rivers, then you will doe for naturall; but rather prize ſpirituall rivers above naturall, as more worthy then all naturall comforts to be looked after. Therefore when ever you are about ſuch a work as this, *Anſw.*

take

take the Lord Jeſus Chriſt along with you, and take rivers and fountaines of waters; that as you look for rivers and fountains for the refreſhment of your cattle, and ſervants, and children, you may finde a living fountaine of the bloud of Chriſt, conveighed and running in the plantation where you intend to ſit downe; otherwiſe you will finde the ſprings there, and the fountains and rivers you ſit downe by, riſe up in judgement againſt you, that theſe are the things you ſought for, and out of regard to theſe, you left the fountains and rivers of Gods houſe, the ordinances of God behind you, and goe and live in the outmoſt corners of a countrey, or in ſome other countrey, all is one; Therefore ſit downe no where without good Miniſters, if it be poſſible, and ſure poſſible it is, elſe Chriſtians may reſolve to tarry where they are, as *Ezra* tarried by the river *Ahava*, in the 8. of *Ezra* 15. till he had got ſome Levites to goe with them, that they might goe and make a comfortable worke of it, that they might not leave the Ordinances behind them; and yet there were ſome there before, whither they went. It is true, ſome may goe and make a beginning, but yet never make a beginning, but where you may come and partake of the waters of Gods houſe every Lords day, and let them that cannot ſo travell, let them continue where they are, and drink of the waters of eternall life, rather then run ſuch hazards. You have ſeene when ſome have made a beginning without Miniſters, they have ſtaid three or foure yeeres before they have got any help, and when they have got them, they have had much adoe to ſettle: they have been ſuddenly unſettled, though they have not gone raſhly about it, but with good advice: but for want of this there, not taking theſe rivers and fountaines with them, they have been at a loſſe, and therefore in ſuch a caſe let it be the wiſdome of ſincere hearted Chriſtians, that come from old England for liberty and purity of Ordinances, not to leave them now for freſh medows and fountaines: and for want of planting ground, and the like, it will not be ſuitable to theſe ends for which you left your native Countrey.

THE

The Fourth VIAL.

Revel. 16. 8, 9.

And the fourth Angel poured out his vial upon the Sun, and power was given to him to ſcorch men with fire.

And men were ſcorched with great heat, and blaſphemed the name of God, which had power over theſe plagues; and they repented not to give him glory.

ALl the ſeven Angels that are deſcribed to pour out the ſeven Vials of the laſt fierce wrath, are all of them ſaid to come out of the Temple of the Tabernacle opened in heaven in the 5 Verſe of the 15 Chapter: That is to ſay, all of them to proceed, and to come forth out of reformed Churches, ſuch as had gotten the victory over the Beaſt, and his Image, and his Name, and the number of his Name. In the 6 Verſe of this Chapter, they are all of them further deſcribed, to be cloathed with pure and white linnen, and to have their breaſts girded with golden girdles; that is to ſay, all of them to be cloathed with the righteouſneſſe of Chriſt (which is pure linnen) both juſtifying and ſanctifying of them, the one imputed, the other inherent, and all of them to be ſincere profeſſors of the truth of Chriſt, their breaſts girded with the golden girdles of truth. Further, they are all of them ſaid to receive a command

from God to pour out the Vials of his wrath, and all of them to pour out the Vials of his wrath upon the earth, in the first Verse of this Chapter: and yet it was but the first that poured out his Vial upon the earth; for the second is said to pour it out upon the Sea; and the third upon the rivers and fountains; and the fourth (you read in my Text) *upon the Sun*; and the fifth upon the Throne of the Beast; and the sixth upon the great river *Euphrates*; and the last upon the air: yet all are commanded (the whole seven) *to pour out the wrath of God upon the earth*, in the first verse. The earth being opposed to the Church in heaven, the visible Church open in heavenly purity; it is so taken for some earthly, carnall, Antichristian state, or Church: but when it is not opposed to heaven, but other elements, then it is the lowest of all the rest; and so it is according to this double opposition interpreted in this Chapter. If you look at the earth, as opposite to heaven, the heavenly pure Churches, so he means the earthly and Antichristian Church, the Romish Popish Church that then was. Now if you say, as in the first verse it is said, *The first onely poured out his vial upon the earth*; now you mean the lowest element of the Antichristian state, the common Catholicks, whereupon there fell a grievous sore upon all that received the mark of the Beast, and worshipped his Image. When those holy servants, and faithfull Ministers of Christ did discover the corruption of Religion in common Catholicks, the Catholicks were afflicted with much confusion and indignation; as being convinced, they were bedabled with grosse superstition, Ignorance, and idolatry, and many other evils which you have formerly heard: So that you see, the first of them fell upon the Beast; and so from the first to the last, the first began with the Beast; and in the last, *Babylon is fallen*, in the 19 Verse of this Chapter. So that all these Vials poured out the wrath of God upon something or other of the Beast; the first upon the common worshippers of the Beast; the second upon the Sea; that is, the confluence of all the Ordinances, that is, such Ordinances as the worshippers of the Beast have in their Religion; and they discovered that Sea to be but the bloud of a dead man, not to have the life of Christ in it: And the third poured out his Vial upon the Fountains and Rivers of water, which are the Priests and Jesuits of that Church,

which

which carry that Religion up and down the earth, as the Rivers and Fountains do the water of the Sea (and of theſe you heard at large the laſt day:) And look as the opening of the Seals (mentioned before in this Book) did open the wrath of God, and his judgements againſt the Roman-Pagan Empire, and the ſeven Trumpets did ſound out the wrath of God againſt the Roman-Chriſtian Empire and Church; ſo theſe laſt Angels, with the laſt wrath in the ſeven Vials, they pour it all out upon the Antichriſtian Roman ſtate: So that all the judgements in this Book are ſtill upon *Rome*; either *Rome* Pagan, or *Rome* Chriſtian, or *Rome* Antichriſtian; the one falls under ſeven Seals, the other under ſeven Trumpets, and this laſt under ſeven Vials: So that if the earth, upon which the firſt Angel poured out his Vial, be the common ſort of Catholicks; and the Sea, upon which the ſecond Angel poured out his Vial, be their Religion, and convinced it to be the bloud of a dead man, and no life of the bloud of Chriſt in it, to waſh ſin from the ſouls and conſciences of men, nothing elſe but unwholſome and unſavoury choking corruptions, ready to deſtroy all that were waſhed in it, or drank of it. And the third Vial being poured out upon the Jeſuits and Prieſts, they were thereby adjudged to capitall puniſhment (as you have heard) for they were forced to drink bloud, as they were worthy, having cauſed the Martyrs of CHRIST JESUS to drink bloud.

This fourth Vial therefore comes to be poured out upon ſomething of the Beaſt, as all the reſt of the Vials were: The fourth Angel poured out his Vial upon the Sun, to wit, ſomething of the Beaſt, which reſembles the Sun in his world, even as the Sun is the greateſt light in this materiall world, which GOD created in the beginning. In theſe words then you may ſee deſcribed, the pouring out of the Vial of the fourth Angel, which is ſet forth by the ſubject upon which it is poured, *Upon the ſun*: Secondly, by the effect which followed upon that, *He had power given him to ſcorch men with fire*; and ſecondly, *Men were tormented with great heat upon it.* And a third Argument, by which this Vial poured out, is deſcribed; is the event which followed, and that is double, *Men blaſphemed the name of God*; and God here deſcribed to have

power over theſe plagues, as an aggravation of that blaſphemy, to blaſpheme the name of God, that had power over theſe plagues. And ſecondly, they are deſcribed by another event, their Impenitencie, their not repenting, *they repented not to give him glory:* So that here the fourth Vial is poured out, Upon what? Upon the Sun. What is the effect of that? Power is is given to that Angel, *to ſcorch men with fire; and men were ſcorched with heat:* and the event of it was, they that were ſo ſcorched, continued ſtill impenitent, *they repented not to give God glory;* but on the contrary, blaſphemed the name of the great God, that had power over theſe plagues.

For opening the meaning of the words briefly; By the Sun cannot here be meant, that body of the Sun that gives light to us in theſe viſible heavens: For how ſhall an Angel comming out of the Temple, out of a reformed Church, pour out his Vial upon that Sun? Or if he ſhould be able ſo to do, how ſhould he work any diſtempered heat in it, but it would annoy reformed Churches as well as Antichriſtian? How will it reflect a peculiar plague upon Antichriſt? It muſt therefore be ſome other Sun, and indeed ſuch a Sun as is wrapped up under the generall Notion of Earth; for all the Angels poured out their Vials upon the earth; they had no other Commiſſion given them to pour out their Vials, but upon the earth, in the firſt Verſe. And therefore he that poured out his Vial upon the Sea, it was but an earthly ſea, a worldly ſea; and hee that poured his Vial upon the rivers and fountains, did but pour it out upon earthly rivers and fountains: and therefore he that pours his out upon the Sun, doth but pour it out upon an earthly Sun, not an heavenly Sun; I mean not any ſpirituall Sun of heavenly brightneſſe or glory: Minde therefore, that it cannot be allowed to interpret this Sun to be the Lord Ieſus Chriſt, as ſome good Interpreters have expounded it, (he is indeed the Sun of true viſible reformed Churches, but not of Antichriſtian:) Now will it be in like ſort allowed, to interpret it of the Scriptures, (as ſome of our beſt Interpreters have expounded it) for theſe are but one; for the Scriptures reveal Chriſt, and the woman cloathed with the Sun, that is Chriſt, ſhe is cloathed with him as he is revealed in the Scripture, 12 *Revel.* 1. But I do not ſee how it ſhould well be allowed,

allowed, that that ſhould be the Sun here meant: For firſt, the Angels that pour out theſe Vials, are all godly men, at leaſt generally ſo reputed, and accounted, and acknowledged by the Churches; they are cloathed with pure white linnen, which is the righteouſneſſe of the Saints, inherent and imputed: They are alſo girded with golden girdles, ſincere profeſſors of the truth; and how theſe can be imagined to pour out wrath upon the Lord Ieſus, or the Scriptures, it is not to be beleeved or conceived.

And beſides, all theſe had command to pour out the wrath of God on thoſe ſubjects, upon which they poured out their Vials, as in the firſt Verſe. Now God forbid we ſhould conceive, that any wrath of God ſhould be poured out upon Chriſt ever ſince his Reſurrection, or that any wrath of God ſhould be poured out upon the Scriptures: For although they that thus expound this Vial to be poured out upon the Sun, do not ſay that the wrath of God was poured upon the Sun, but upon the Antichriſtian ſtate; yet the Text tels us, *they poured out the Vials of the wrath of God upon that ſubject*; that they poured them on, they poured them all upon the earth: So that all theſe things are but earthly matters, and ſuch earthly matters as have been open juſtly to the wrath of God. It is therefore but an earthly ſea, and they are but earthly rivers and fountains, and it is but an earthly Sun, and an earthly air, corrupt air, an unwholſome Antichriſtian air, upon which the Vials are poured. So that I cannot go ſo freely along with that Expoſition, that the Sun here, is Chriſt revealed in the Scriptures, or the Scriptures revealing Chriſt.

If any man ſhall ſay, but the Sun ſpoken of in the Trumpets, was Chriſt in the Scriptures, or the Scriptures revealing Chriſt, & thoſe Trumpets hold forth a like degree of judgement upon the Roman-Chriſtian Empire, as here upon Antichriſtian *Rome*: For upon the ſounding of the firſt Trumpet, judgement fals upon the earth, common Chriſtians: The ſecond Trumpet ſounding, judgement fals upon the Sea, (as in the 8 *Revel.* 7, to 12.) And the third upon rivers and fountains: And the fourth Trumpet ſounding, did bring an hand of God upon the Sun, a third part of the Sun was ſmitten; that is, the Son Chriſt Ieſus was much darkned in that degenerated Chriſtian-ſtate,

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and ſo it was with the Scriptures, with the Church ſtate, and with humane Learning, they were all darkened, as it is there deſcribed: But (minde you) the Sun is one thing to a Church that hath truth in it, though degenerated; CHRIST was their light, though they were darkened, in a third part: But now when Religion is wholly corrupt, that all the whole Sea is the bloud of a dead man; now the world is altered, and if you have a new world, you muſt have a new Sun: That was a Chriſtian world, and CHRIST might ſtill be the Sun, and light of that, though in many degrees corrupted; and the Scriptures might be ſtill the light of the world. But now when you come to an Antichriſtian world, ſo wholly degenerated, that there is no power of CHRIST to be ſeen, as they adminiſter any Ordinance; now the caſe is ſo far changed, that you muſt look for another Sun in another world: Here is another earth, and another Sea, that Sea was not like the bloud of a dead man (though corrupt) but this is; and thoſe waters, though their Teachers were corrupt, yet it was but a third part; but here all is become bloud, and they drink of bloud, *for they are worthy.* And here is another Sun in this new world, and what muſt that be? In a word, there be others that interpret it of the greateſt and moſt illuſtrious light, moſt eminent and glorious light in the Antichriſtian world: And what may that be? If you look through all the Antichriſtian world, what ſhould be the moſt eminent, and moſt glorious, and moſt illuſtrious light that ſhines in the greateſt glory amongſt them all? What doth more readily offer it ſelf then the houſe of *Auſtria*, the chief governour in the Antichriſtian ſtate, of eminent luſtre, and hath been ſo for 200 yeers, as they call it, the Lumen, and Columen of that ſtate, the light and pillar of that ſtate? And they that ſo expound it, they wrote juſt in this time when the King of *Sweden* came forth to repreſent the Angel, he with his followers, to pour out a Vial of GODS wrath upon the Imperiall ſtate of *Germany*, and conſequently upon the reſt of that houſe that were allyed to them, whether Spaniards or others; and that to the provoking of ſo much indignation, you know what ſcornfull deriſions they put upon him, as if he came in like a Tinker with his Copper money, rather then a worthy Generall; and you know what indigna-

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tion and wrath hath been kindled by that means againſt all *Germany*; what a world of bloud hath been ſpilt; how fire and ſword hath purſued thoſe attempts to this very day? What might be ſaid againſt this Interpretation, is not much, but yet ſo much, as to make ſome addition to this Interpretation.

The Papiſts will by no means bear and acknowledge it, that any Civil ſtate ſhould be the moſt Illuſtrious light of their Religion; they will tell you that the Emperour is but a borrowed light from the Sun, and doth owe homage to the Pope for his Imperiall Crown, that have tranſlated the Empire from *Greece* to *France*, and from *France* to *Germany*; They will tell you, the Pope is as much above the Emperour, as the Sun is above the Moon. And they are not aſhamed to ſpeak to the Pope, in the amplification of his glory, Thou art the light of the world, the flower of Paradiſe, the gate of Heaven: And if they make the Pope their greateſt light, their moſt tranſcendent and Illuſtrious light, the Sun in the primeſt and chiefeſt glory, then you muſt look and ſearch ſomewhat further, for ſome further Interpretation then meerly the Imperiall ſtate, or the ſtate of that ſame Family combined and united unto it.

And yet neither would I wholly wave that Interpretation of the Imperiall ſtate, becauſe the matter is not what Papiſts will acknowledge, or what the Church of *Rome* will own, Whether they will own the Emperour to bee the primeſt and chiefeſt light, or others; for the holy Ghoſt ſpeaks of things as they be, as well as how they are conceived to be.

Now in Scripture Interpretation, the greateſt lights are Magiſtrates, that hold forth the greateſt luſtre and ſplendor, but yet in the Churches; and when you ſpeak of ſpirituall Adminiſtrations, they that are to derive light from CHRIST to the Church, they are the greateſt lights for ſpirituall things: But wee come to ſpeak therefore of the great light they ſet up, they ſet up him as the chiefeſt and greateſt light, which derives light to the very Scriptures; for they conceive that they ſhould not bee Authenticall, unleſſe

unleſſe the B: of *Rome* count them ſo; and if he do count them authenticall, then they ſhall be ſo, though they be *Apocrypha*; and no ſence of Scripture allowed for the light of truth, unleſſe it be acknowledged by him; nor no Decrees go for currant, unleſſe he ratifie them: So that that which they take for the light of their world, is chiefly the Biſhop of *Rome*: If then he be their greateſt light, then this Angel pours his Vial of Gods wrath upon the Pope his tranſcendent light, whereby he gives authority to the Scriptures, to Doctrine, to Worſhip, to Government, to Councels, and whereby he gives power to all his Officers, to adminiſter Diſcipline and Church-power in all Chriſtendom, (as they call it) all Chriſtian Churches over. Then they are the Angels that pour out the Vial upon that Sun, that take from him that tranſcendent Prerogative of the Sun, which is to rule by day, 136 *Pſal.* 8. Take then from him his rule by day; for you muſt ſpeak of things metaphorically in this place, though in the Pſalm is meant another Sun; but in this Sun, take from the Pope, from this Sun Popiſh rule of Religion, the rule of all Churches, the Soveraign power in all Eccleſiaſticall affairs; and what then? Then you will pour out a Vial of wrath upon him: And ſo did Queen *Elizabeth* in her time; and the Parliament then by making the Popes Supremacie, and the defence of it, high Treaſon againſt her perſon, and the State of the Kingdom, and againſt the Lord Ieſus: It poured forth ſuch a Vial of Gods wrath upon this great Light, the Antichriſtian State; that it rules no more by day, neither in *England*, nor *Scotland*, nor *Ireland*, nor divers other neighbour Nations, who by her precedent example did abandon the like uſurpation, the ſupreme rule of the Pope in Eccleſiaſticall affairs, which is the very Rule of the Churches of Chriſt. Thus you ſee, take the one, or the other, both will ſtand together: Let the Houſe of *Auſtria* be the Sun, as it is in his kinde and Sphære, the greateſt light of all their created Civil power, and hath been a great light indeed, and both an ornament and nouriſhment to the See of *Rome*: Or take the Pope himſelf, who will be the greateſt Church-light, and claims to himſelf Supreme power, not onely in Eccleſiaſticall cauſes, but Civil too. It is no unuſuall thing in Scripture, to make a graduall Interpretation of dark Scriptures; as in the 17 Chapter, *The ſeven heads*

heads (ſaith the Text) *are ſeven mountains, upon which the woman ſitteth*; and (in the 10 verſe) they are alſo ſeven Kings; the ſame that repreſent ſeven mountains, doth repreſent ſeven Kings. And ſo both theſe are great lights of that ſtate, the Imperiall and the Spaniſh power combined in that houſe, by bloud and affinitie, and the Pope himſelf in his ſphære, are both the great lights of that ſtate, and it hath pleaſed God to pour out his Vial of wrath upon them both, and both the one and the other ſuffer; and they ſhall ſuffer more and more, becauſe they do not repent to give God glory of their due and deſerved puniſhment, but continue ſtill in their blaſpheming againſt the Lord and his people; and when men grow worſe and worſe, both civil ſtate, and Eccleſiaſtical ſtate, both growing worſe and worſe, doubtles their plagues will be multiplied: *Sweden* began with one, and hath been followed: Queen *Elizabeth* in *England*, and others elſewhere have begun with the other, the Lord by ſundry inſtruments in one kinde or other hath gone forth, and will go on ſtil, to let them know that the moſt high hath power over all the earth, and will not be driven out: When once he begins to execute judgement, he will go on deſtroying to deſtroy; and though the miniſters of this wrath may conflict with doubtfull and various events, yet the iſſue will be bleſſed; and Popiſh Princes and States ſhall ſtand a far off, and cry, *Alas, alas, that great city Babilon, that mighty city; for in one hour is thy judgement come*: That will be the finall iſſue of the great wrath of God upon it; and how far both theſe have proceeded, you cannot chuſe but know: How far queen *Elizabeth* ſcorched that Antichriſtian ſtate with fiery indignation, it is univerſally known; which provoked Catholick Princes ſo much, that what with pouring out the former Vials upon the Rivers and Fountains, when ſhe decreed it Treaſon for any to carry Popiſh Religion to *England*, and to reconcile men to that See, the pouring out of that Vial there, and this here, ſo far provoked them, that they brought in their whole power againſt her in 88, and would have ſwallowed her up quick, they were ſo exaſperated with heat and fury; and had not the Lord by his out-ſtretched arm and wiſdom prevented, there had been no hope of preſervation, but deſolation of her and her Kingdom. Thus have I ſhewed

you, as ſhortly and plainly as I could, what ſhould be the meaning of this fourth Vial, and the Angel by whom it was poured out, Let us ſhortly come to gather a note or two from the words, and very briefly. Firſt this;

Doct. 1. When the wrath of GOD is kindled againſt a State for corruption of Religion, he pours out his judgements againſt them by degrees; firſt upon the common ſort of people, then upon Church Officers, and then upon the principall Rulers and lights of that State. That is the firſt note.

This is evident in the Gradation of the Text, here is the wrath of the Lord kindled againſt the Antichriſtian ſtate, called here, *the earth*, an earthly Kingdom, an earthly ſtate, brought forth of the earth, and minding earthly things, and all their Ordinances ſavouring of the earth, of humane inventions, and wiſdom and power: The Lord then when his wrath is kindled, and ſends forth Meſſengers of his wrath on that State, how begin they? They begin firſt with the earth, the loweſt Element; they begin not with the Sea, nor with the Sun, nor with the Air, but firſt the Vial fals upon the Earth: Common Catholicks, they firſt feel the ſhame, and confuſion thereof, (as you have heretofore heard:) Then, as he diſcovers their Religion to be generally corrupt, as the bloud of a dead man; ſo hee pours out the next Vials upon the Rivers and Fountains of water, thoſe that carry this Religion up and down the Countries and Nations, the Lord exaſperates Civil States ſo far againſt them, that they force them to drink bloud, their own bloud, as they made Martyrs to drink bloud; ſo the Lord gave them to drink bloud, *for they are worthy*, (as you heard it opened this day ſeven-night.) He firſt begins with the common Catholicks, then with Prieſts and Jeſuits: Well, doth he here ſtay, when the Lord ſees what little fruit groweth hereby? Verily no, for here is no Reformation of the common ſort, they ſtill continue in their Ignorance, and Superſtition, and Idolatry: And what are the Prieſts and Jeſuits any thing reformed? It is nothing ſo, nor do the lights of that State, either the lights of the Imperiall world, of the Provinces, or their generall and grand holy Father the Pope (as they call him) none ſeek Reformation, what then? Then let the Imperiall ſtate, and Pope, that claims Lord

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Paramountſhip over all, let him look it, the next Vial fals upon his head, and the Lord doth this by degrees; firſt upon his ſupreme luſtre and glory, as he rules by day: And the next fals upon his Throne, and that is a great blow to him: and ſtill the Lord goes on pouring to pour out, and ſtriking to ſtrike, till at length he cruſheth the man of ſin, and all his abettors. For, their religion is corrupt, and all that drink of it periſh, and the cómon people, Prieſts & Jeſuits ſhall ſmart; and then the Pope & Emperor, whoever are their great lights, let thē be lights in Church or Common-wealth, (for I will exclude neither) they both partake in the ſin, and ſhall partake in the puniſhment of it: The four Angels, they may be ſeverall perſons, but they have one common work, they pour Vials upon the lights of both States, and truly ſo the Lord did in Chriſtian *Rome*, this is Antichriſtian, but when *Rome* was once Pagan, and then became Chriſtian in *Conſtantines* time, and under the Chriſtian Emperors, *Conſtantine* and the reſt opened the doors of the Church ſo wide, that all the garden of God was become a wilderneſſe by an inundation of carnall people, Chriſtians in name, but Pagans in heart, that were let in; and then that which was once a garden incloſed, was now made a wilderneſſe, when they took down the Pale, and let in all dogs and ſwine that will come in, the wrath of God breaks out againſt them, then the Trumpet ſounds a ſhrill ſound, and what was that? In the 8 of *Revel.* 7. *The firſt Angel ſounding, there followed hail, and fire mingled with bloud, and they were caſt upon the earth, &c.* and that is upon the loweſt ſort of Chriſtians, there was given grievous hail, cold hail-ſtorm, they received not the truth in love, and being cold in Chriſtianity, they were hot in Emulation and Contention. And then the ſecond Trumpet ſounding, there was as it were a great Mountain burning caſt into the Sea, and there was a third part of the Sea became bloud; there was high preferment caſt into the Officers of the Church, and a great part of the Adminiſtrations grew corrupt. Then the third Angel ſounded, and there fals a Star from Heaven, called Wormwood, Wormwood of Hereſie, and corrupts the Prieſts; many were infected with the Hereſie of *Arrius*, and *Neſtorius*, and *Eutyches*: Afterwards all Scriptures came to be darkned with

Allegoricall, and Hereticall, and corrupt Interpretations, that Chriſt is ſcarſe diſcerned in all their writings, and the light of Scripture is darkened, and the light of humane Learning, that there is little light left. And then the next Angel, he ſounds, and ſmoke comes out of the bottomleſſe pit, and there comes Locuſts upon the earth, and they have a King ſet over them, which is the Angel of the bottomleſſe pit, which is the Pope over the Friars and Monks. So, thus the Lord begins to deal with men, firſt he fals upon them in one degree, upon the earth firſt, and then upon Religion in them, and then upon Miniſters, the publiſhers of that Religion, and after grows higher and higher, till in the end there comes the Antichriſtian ſtate, the ſeventh head, and he ſurmounts all Chriſtian Emperors, leads them all captive, and hath the Key of the bottomleſſe pit to deſtroy their ſouls, whoſe name is *Abaddon* in Hebrew, but in the Greeke *Apoliyon*, and then comes the Turk in the ſixth Trumpet, and he deſtroys and ſwallows up all: So the Lords manner is, firſt he breaks forth againſt the common people, then againſt the Miniſters, then at laſt he riſeth to the great Lords of the world, the Rulers of the State, they ſmoke for it at laſt. What ſhould be the Reaſon of the Point? The Reaſon is,

Reaſ. 1. Firſt, becauſe ordinarily the firſt beginning of corruption is with the people, and they being firſt corrupted, then indeed it is meet that they ſhould firſt be plagued; for look as the Church grew to be corrupted in the Chriſtian Emperors time, ſo the Church came to be plagued in Antichriſtians time; the earth was firſt corrupt, in the Chriſtian Emperors time, and the firſt that is plagued, is the earth, then the ſea, then the rivers, & ſo by degrees; The Lord goes the ſame way in plaguing, as they did in degenerating, the ſame way in executing judgement as they in ſinning.

Reaſ. 2. And ſecondly, when the cõmon people are corrupted, for their ſin ſake it pleaſeth God either to ſend them corrupt Rulers like themſelves, or elſe to lead their good leaders into temptation, to corrupt themſelves and their people. You read, *Prov.* 28.2. *For the wickedneſſe of a land, many are the princes thereof*; many and wicked Rulers too; They never lived long, nor well, after once the houſe of Iſrael had cryed out, *What portion have we in David, or what inheritance in the ſon of Ieſſe?* The Lord never gave them good King

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in Iſrael after, not in Iſrael I ſay, Judah indeed had ſundry times good Kings, but for Iſrael (the 10 Tribes) that rejected the yoke, and the houſe of *David*, in regard of the hard payments that *Solomons* ſon put upon them; and therefore in their prophaneneſſe cryed out, *What portion have we in David?* &c. Then immediatly after that, the Lord never gave them any good King, 1 *King.* 12. 16. So there grows Religion to be corrupted in the people, and then for their wickednesſe God gives them wicked Princes; *I gave them a King in mine anger, and took him away in my wrath. O Iſrael thou haſt deſtroyed thy ſelf,* Hoſ. 13. 9, 10. Iſrael corrupts it ſelf, & provokes God, and he gives them a King in his anger, and takes him away in his wrath: And it is written as a heavie curſe of God, in *Lev.* 26. 17. *If you ſtill treſpaſſe againſt me I will ſet Princes over you, that ſhall hate you:* Miſchievous Princes, odious Princes that ſhall be odious to God, and malignant to the people. If you ſtill provoke me, and for all this turn not to me, I will ſet ſuch over you, them that ſhall be odious to me, and odious to you, that ſhall make you more and more to corrupt your wayes: And if God at any time give them good Princes, he will leade them into temptation for their ſin. In 2 *Sam.* 24. 1. you read there, the wrat of the Lord was kindled againſt Iſrael, and he provoked *David* againſt them to ſay, *Go number Iſrael and Iudah:* The wrath of the Lord was kindled againſt Iſrael, and he provoked *David*, &c. To what end? That ſo a plague might come upon Iſrael: So that (minde you) how the ſins of the time riſe from the contagion of the hearts and lives of the people; That look as a man catcheth cold on his feet, it fils the head with diſtempers: Catch but cold in the loweſt part, about the ancles or feet; or ſuppoſe the ſtomack be ſomewhat annoyed through ill dyet, or ill digeſtion, what then? It ſtrikes up to the head preſently; you cannot annoy the feet, ancles, or middle parts, but the head will feel both: So, if either Miniſters be corrupt, or common people, the head, the Rulers will ſtraightway bee corrupt, it will not bee otherwiſe; If the Prophets propheſie lyes, and the Prieſts bear rule by their means, and the people love to have it ſo, what will be the end? Do you think there will come any Princes that will reform them? Do you think the Lord will take any courſe to reform ſuch.

ſuch great evils as theſe be? As evill firſt begins with the common people, ſo they are firſt plagued.

For a third Reaſon, As evill firſt begins with the people, and they are firſt plagued, and as for them it is derived to the Prieſts and Princes, and they are by that meanes corrupted, either are not good, or led into ſome temptation.

Reaſ. 3. So thirdly, the Lord is deeply provoked againſt the lights and guides of the Church, whether Civill, or Eccleſiaſticall Churchmen, or Common-wealths men, the Lord is provoked againſt both, for ſuffering their people to bedable themſelves with ſome corruption in Religion and religious converſation: In the 34. *Ezek.* 7, to 10. *Heare this, O yee Shepheards of Iſrael*; and he ſpeakes (as beſt Interpreters expound it) both to Eccleſiaſticall and Civill Shepheards, to the Prieſts in the Church, and the Princes in the Common-wealth, he ſpeakes expreſly to both; *Heare O yee Shepheards*, becauſe you have ſuffered my people to wander, and my flock to be a prey, therefore I am againſt you, and he profeſſeth he will rend his people from them, and rend the very caule of their heart, and execute judgement upon them, and he will judge betweene the Rams and the Hee Goats, and tender Kids, and will deliver them, and ſet them one Shepheard over them, that ſhall be more faithfull to him and his people, even his ſervant *David*, he meanes Chriſt, and they that are of *David's* ſpirit, that ſhall in his name rule his people. So that (mind you) the wrath of God is carried an end in this courſe, he begins with the people firſt, becauſe they are firſt corrupt, and then with Rulers, for had not they been ſoon corrupted, it had not been poſſible that the Church ſhould ſo quickly have become a wilderneſſe. So here he begins with the common ſort, and then with Miniſters, and then with the great Lights that rule by day, that rules the affaires of the Church and Common-wealth.

For the uſe of this point briefly;

Vſe 1. It may ſerve then to be a watchword and warning to the common ſort of Chriſtians: Firſt look you to it, men and brethren, and beloved in Chriſt Jeſus, look you to it tenderly and ſeriouſly, that neither doctrine, nor worſhip of God, nor Church Government be corrupt, to your beſt diſcerning, but preſerved by diligent examination of all things, according to the patterne

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ſhewed in the Word, as it hath been hitherto held forth to you: Looke to it, that the Sea you waſh and bathe your ſoules in be not defiled, let it be ſo clear that the vertue of the bloud of Chriſt may be diſcerned in it; otherwiſe (beleeve it) though you may think, it leaſt concernes you: Let Church-officer look to it, and let Civill Magiſtrates ſee to it, it is their calling to look to Worſhip and Government in their time and place: though that be true, they muſt look to it, and God will require it elſe at their hand, yet if you look not to it, the wrath of God will be powred out upon you: If men unprepared ſhall moſt giddily ruſh into the Church, what will the iſſue be? The Lord will powre a cold haile-ſtorme upon you: never ſuch coldneſſe fell upon men, as there wil be, when they ruſh into Churches before they be warmed with the bloud of Chriſt Jeſus, *Revel.*8.7. that was the firſt Trumpet of Gods vengeance there, heavy, grievous haileſtones, great haileſtones; and which is wonderfull, you will think it marvellous, but it is true, as they were cold in Religion, ſo they were zealous for contention and Coveteouſneſſe and Ambition, and perſonal reſpects, that if they got an opinion by the end they contended for it, as (*pro aris & focis*) for fire on the hearth, as if there were no warmth but in that, though the opinion were never ſo unſavoury: when men thruſt into the Church and take it very ill if they be examined; What will the iſſue be? Nothing but cold, ſhill, dead-heartedneſſe falls upon them, and then a wild fire of rage and crotchetly opinions, and then grow ſo zealous therein, as if religion lay in ſome quinteſſence notions of theirs: therefore firſt look for, and beware of corruption in the common people.

Then ſecondly, let the Lords Miniſters (I ſpeak to my ſelfe, as much as any other) in a ſpeciall manner look to theſe things, that we diligently looke to religion, and the purity of doctrine and worſhip, and of every ordinance of God with circumſpection, and faithfulneſſe, and diligence, and ſedulity, and watchfulneſſe, that nothing of the holy things of God may be corrupted that are committed to us, for we ſhall next feele the ſmart of it: For as religion will be corrupt in the people firſt, and ſo far as that you ſhall have no power nor life of godlineſſe in it, and the bloud of Chriſt will be as the bloud of a dead man: So then the *Uſe* 2.

the Miniſters of the Goſpell muſt looke to it, for the next thing will bee ſome heavy judgment or other God will bring upon them if they be not vigilant to ſee that all things bee done according to the true platforme left to us in the word: you know the Prophet *Malachy* complaines of it in *Malac.* 1. 11, 12, 13. that men began to waxe weary of ſacrifices, and ſnuffed at the coſt of it, and brought the blinde and lame, and any thing for Sacrifice, and the Table of the Lord was polluted, and what then And now (ſaith the Lord) O yee Prieſts this Commandement is for you, in the firſt verſe of the ſecond Chapter (it is a very ſad word which the Lord ſpeaks) if you will not heare and lay it to heart; what ſhould they lay to heart? This haiſtone Corruption of the people, this ſnuffing at the Ordinances if you lay not this to heart, I will ſend a curſe upon you, and will curſe your bleſſings, yea, I have curſed them already, becauſe you doe not lay it to heart, and I will corrupt your ſeed, &c. in the 1, 2, 3, verſe, and ſo he goes on very ſadly in threatning the Miniſters of God upon this point: The people corrupted their wayes, and were weary of holy duties, cold hearted, and only quick for contention and diviſion; and what then? becauſe the Miniſters of God doe not beſtirre them, the Lord brings a curſe upon their bleſſings, their beſt giſts in heart, and outward bleſſings, he blaſts both, and therefore it marveilouſly concernes Miniſters to be moſt tender this way, to ſee that all be carried exactly according to the word of God.

Uſe 3. And thirdly, this may be a word of warning to Magiſtrates as the greateſt lights in the Common wealth, for (as I ſaid before) I wil exclude neither, for both are the Sun in their ſeveral Sphear, a great light, and he ſpeaks of the greateſt light the Antichriſtian ſtate had, and ſo I ſpeak of the greateſt light this State hath: Thus much let me ſay to you, if religion be corrupted, the people may firſt ſmart for it, (if there be any corruption it ſpringeth there) and we ſhall ſmart for it before you: yet if this be not redreſſed, God will reſerve a vial for you, he will pour out a vial upon the very Sunne, that you would think were out of gun-ſhot, but how high ſoever they be among the Stars of God, exalted above all their brethren, yet the Lord can tell how to call ſome vial upon your authority to eclipſe, and darken, and ſtaine it, if the Lord helpe

helpe you not to continue watchfull in this kind: It is true there is an order to looke to all corruption in doctrine, and worship, and government that are ſtirring in the Countrey: And it is true, matters of religion are firſt and properly conſiderable in the Churches themſelves, by the officers and brethren of the Church: But if Magiſtrates ſhall find Brethren or Officers defective, or neglective, it will be their parts to give free paſſage to all undertakings for redreſſe, and if any thing come to your cognizance before it come to the Church, then it will concerne you to ſtirre up the Church to looke to doctrine, worſhip, and government, and you will find in this caſe you will deliver your ſoules from danger, and Church-officers and people too, otherwiſe you ſee the danger of corruption in religion; if the earth be corrupt, the ſea will be corrupt, and the rivers and fountaines, and the Sunne wil be corrupt, and all alike more or leſſe afflicted and plagued of God, for toleration of ſuch evils as are found amongſt them. So much for the firſt point, let me ſpeak a word of another, and ſo come to an end. The next note is this:

A wicked heart will not repent of ſin, no not under the wrath- *Doct.* 2.
full hand of God, who hath power over his owne judgements, to give him the glory, but will rather break forth to further wickedneſſe, even to blaſpemy againſt the name of God. It was ſaid of *Ahaz*, that when he was in diſtreſſe on every hand, yet in his diſtreſſe he did treſpaſſe more againſt the Lord, 2 *Chron.* 28. 22. This is that King *Ahaz*: as who ſhould ſay, brand him for an hypocrite and a reprobate, that in his diſtreſſe treſpaſſeth yet more, why? for he went and ſacrificed to the gods of *Damaſcus* which ſmote him, becauſe the gods of the kings of *Syria* help them, &c. In ſtead of humbling himſelf under Gods hand to give him glory, he breaks forth into blaſphemy, and hardens his heart, and repents not to give him glory, but waxes more fierce againſt the Lord, to blaſpheme. And another prophane King of *Iſrael*, *Ioram*, 2 *King.* 6. 31, 32, 33. He weares ſackcloth indeed upon his loynes, but being in diſtreſſe, by reaſon of the famine, hee breakes forth into fury and rage; *God doe ſo to mee and more alſo, if the head of Eliſha ſhall ſtand on him this day*; hee meant to cut off *Eliſha's* head by reaſon of the famine, when an Aſſes head was ſould for foureſcore peeces of ſilver;

and in the 33 verſe, *Shall I wait for the Lord any longer?* There he breaks forth into blaſphemy, hee is full of fiery indignation and blaſphemy againſt the God of Iſrael; ſee you this ſon of a murtherer? While he yet ſpake this, the Meſſengers came down unto him, and he ſaid, *Behold this evil is of the Lord, what ſhould I waite for the Lord any longer?* So you read in *Iſa.* 8.21. *They in their diſtreſſe ſhall curſe the Lord and their King, and look upward:* This is the frame of carnall and wicked hearts. And the Reaſon is,

Reaſ. 1. Firſt, from the Ignorance of ſuch wicked ſpirits; their Ignorance is ſuch, they know not who ſmites them, but think it is ſome chance; as the Philiſtims in 1 *Sam.*6.9. *If he go up the Way of his own coaſt to Bethſhemeſh, then he hath done us this evil, but if not, then We ſhall know it Was but ſome chance that happened to us:* They neither ſee the hand of God that ſmites them, nor their own deſert that provokes the Lord thus to ſmite them; and ſo, *they repent not to give him glory, but blaſpheme him.* And a ſecond Reaſon is,

Reaſ. 2. Secondly, from the prophane pride of a carnall heart, ſome kinde of careleſneſſe, and it is incident to all prophane kinde of ſpirits, that they will not ſee the hand of God, nor own their own ſinfulneſſe: when the judgements of God are in the earth, the inhabitants of the world will learn righteouſneſſe; *Iſa.* 26. 9, 10, 11. But they will not behold the majeſty of the Lord; *When thy hand is lifted up, they will not ſee it, but they ſhall ſee it, and be aſhamed,* &c. They will not ſee it a good while, that either their own ſin hath brought this judgement, or that it is a juſt hand of God upon them, they will not ſee ſuch things as theſe. So you ſee the Reaſons of the point; not to ſpeak of what high reaſons might be given, of Gods heavie vengeance upon mens unprofitablenes under the hands of God, they grow worſe and worſe, 2 *Tim.*3.13. That the Lord leaves them to hardneſſe of heart, and gives them up to themſelves to obſtinate their ſpirits, as *Pharaoh*, that they will exalt themſelves againſt him; and though you bray a fool in a morter, yet his folly will not depart from him. The Uſe of the Point is thus much;

Uſe 1. Firſt, it may report to you from the Oracle of God, that certainly the Popiſh State is going faſt to perdition, and the great lights of that State, both the lights of that State, great like the Sun.

Sun in the firmament, be they Civil Magiſtrates in their ſphære, in higheſt place; or take it as the Popiſh Prelacie do, they will be higheſt in both kindes, be it as it will be, as the common people have been viſited with judgement, their Religion corrupt, and Prieſts and Jeſuits plagued, and the Lord hath begun to plague their lights in this world, and Church lights too: So make account of this, foraſmuch as *they repent not to give God glory*, but break forth to greater wrath, and outrage againſt the Lord and his Church, and ſervants, and ſecret ones, what will the end of all this be? Never did any man ſtrive againſt God, and proſpered; what, under the mighty hand of God, under the Vials of Gods wrath, and ſtill blaſpheme the name of God, and ſtill hope to proſper? Verily you may write upon it, God wil wound the head of his enemies, and the hairy ſcalp of ſuch as go on ſtill in their wickedneſſe, *Pſal.* 68.21. Let them look to it, the Lord hath begun to pour out his wrath, and one Vial hath not done when another begins to work, but they are pouring upon the common people, and upon Prieſts and Jeſuits, and will be more and more, and ſo ſhall both the houſe of *Auſtria*, and the Pope himſelf, in their ſupremacie and lordly authority; and howſoever they may have ſome refreſhing, and ſuccour, and ſupply in their declining ſtate, yet as their apoſtacies and backſlidings are perpetuall, as the Text ſaith they are, ſeeing *they repent not to give God glory*, the Lord hath ſet it down, (and the Scripture muſt be fulfilled) they will go on in their rage and blaſphemie againſt the God of Iſrael, and what will the iſſue of that be? Truly, if men proſper in hardneſſe of heart and blaſphemy, then let *Pharaoh* proſper of old, and let all wicked States proſper; but the Lord ſent judgement upon judgement, upon *Pharaoh*, firſt upon the waters, and then upon the fruits of the field, at length he came to Murrain of the Beaſts, and then a plague upon their firſt-born; and when that ſerved not, then the wrath of God came upon the red Sea, and over-whelmed them all: This is Gods manner of dealing, and let the Imperiall State, and all blaſphemers know it, that they ſhall not proſper in ſtouting it out againſt the Lord, but (believe it) as they have begun to fall before reformed Churches, ſo they ſhall ſurely fall: As it was told *Haman* in *Eſter* 6. 13. *If this Mordecai be of the ſeed of the*

Iews, before Whom thou haſt begun to fall, thou ſhalt not prevail, but ſhalt ſurely fall before him: So fall they will, and in falling they ſhall fall, and yet more and more fall, till the Lord hath cut them off, root & branch: there is more judgments, you ſhall read of a further Vial upon the throne of the Beaſt, and upon the air, and then *Babilon* is fallen, it is not long till then, there is but three Vials more, and whether ſome of them be not yet begun to be poured out, it is not yet ſo cleer: Let them know it for their terrour, and we for our comfort, the Lord will go on in deſtroying to deſtroy them. It is a ſpeech the Lord often uſeth, in *Iſaiah* 9. 12, 13, 14. *Yet for all this his anger is not turned away, but his hand is ſtretched out ſtill:* Why? For the people turn not to him that ſmites them, neither do they ſeek the Lord of hoaſts; and when they do not turn to him, then the hand of the Lord is not drawn back, but ſtretched out ſtill: that is the conſtant courſe of Gods providence, as the people turn not to him that ſmites them, ſo the Lord will go on, and cut off head and tail, branch and ruſh in one day, ancient, honorable, he is the head; and the Prophet that teacheth lyes, hee is the tail, &c.

For a ſecond Uſe of this Point,

Uſe 2. This may ſerve to teach us, that the Lord is the chief Governour, and hath the chief power of all the plagues and judgements that do fall upon men: And that aggravates the impenitencie of theſe wicked men, that they do not fall under his hand that hath power over theſe plagues, but ſtill go on hardning themſelves againſt him whoſe plague is upon them. Therefore he hath power over them, and he will maintain it, and the judgements ſhall go on deſtroying to deſtroy, till like Vials of quick-ſilver they have rooted them out from the land of the living: *Is there any evil in the City, Which the Lord hath not done?* Amos 3. 6. If a man were to ſpeak to Chriſtian Princes in other parts, how might a man call upon them, to beware of timerouſneſſe, and fear, in provoking the diſpleaſure of the houſe of *Auſtria*, or of the Pope? For the wrath of God is gone out againſt that State, and the Pope, and the Lord hath power over theſe plagues: Why ſhould we fear all the power of the houſe of *Auſtria*, or Papall thunderbolts, when the Lord

hath

hath you under his hand, when he means to go on plaguing to plague? Shall men underprop this rotten building which the Lord intends to deſtroy? This curſed fabrick which the Lord will ruinate? Do you think to ſtrengthen your ſelves by them, when they are not able to help themſelves? No, it is a time of Gods plague; and therefore it is a warning and Trumpet to all Chriſtian nations, and to us, do not think if we ſhall not yield to this and that of Antichriſt, then Churches and Magiſtrates ſhall never ſubſiſt, fear it not; I tell you, all the States that cleave to Popery, ſhall fall with Popery, if they continue in it: Indeed if the Lord reſcue and redeem them with a mighty hand, and bow their power and Crown, to comply with the Lord Jeſus and his people, they may ſave themſelves and their Kingdoms; but otherwiſe it is not poſſible for them to proſper, in maintaining this ruinous *Babylon* that haſtens to deſtruction. The Lords plagues they are, and it is not all the power of men, or Princes, no nor of Angels in heaven, nor devils in hell, that can take off the plagues that God hath ſet on.

Thirdly, it teacheth us what is the duty of all the ſons of men under Gods hand, namely to repent of ſin, which hath brought Gods hand, for this is an aggravation of the wickedneſſe of theſe lights, that they repented not to give God glory, when the vials of Gods wrath was upon them, but ſtil grew more wicked, even to blaſpheme: What ſaith the Apoſtle *Peter? Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time*, 1 *Pet.*5.6. Hath the Lord begun to ſmite the common ſtate, and it may be the body of the countrey, in that which is the ſinewes of trading, in the ſcarcities of moneyes? Brethren do you think it is not a judgement of God? Is not the ſilver and gold his? and hath he it not for this ſtate as well as for others, if we had not ſome wayes provoked him? Did he not take it away from them in *Hagge*, when they neglected Temple work? And did not he ſay, *The ſilver and gold is mine*, 1 *Hag.* 6. and 2 *Hag.*6. 7, 8? Hath not the Lord blaſted us, becauſe we grew cold hearted, and formall in Church-fellowſhip, and confident, and warme, and bold-hearted in matters pertaining to our ſelves and to the world, and in matters that tended onely to tumult? What then? In ſuch a caſe marvell not, if the Lord ſend forth a *Vſe* 3.

Viall

the Lord, and ſpirituall work, and falling ſhort of our ſpirituall aimes and ends: we cut ſhort our growth in Chriſtianity, and the Lord cuts ſhort our outward eſtate: Doe you think a Chriſtians outward eſtate ſhall proſper, when his inward eſtate growes leaner and leaner? And as you give him the glory of his juſtice and ſoveraignty. So,

3. Give him the glory of his truth, which theſe wicked perſons would not give him the glory of: To acknowledge their religion was a dead ſea, like *Mare mortuum*, to acknowledge the bloud-thirſtineſſe of their Prieſts and Jeſuits, they ſhall drink bloud therefore, they would not acknowledge reformation, but blaſphemed it as hereticall innovation, and therefore the Lord had poured a vial upon their great lights in Church and Commonwealth, and will doe it more and more till they be conſumed; they give not God the glory of his truth: As *Ioſhuah* ſaid to *Achan*, *Ioſh.7.19. My ſon give glory to God, and tell me truly What thou haſt done:* And he told him truly, there was ſome hope of ſome ſeed of repentance; and it is not poſſible a man ſhould truly repent before God, in confeſſing what hath been wickedly done, if he denyes any thing that his conſcience tels him is truth: Nay, ſome give God the glory, and tell me now what thou haſt done? If a man hide it under his tongue, it is not poſſible hee ſhould repent, why? for he cannot give God glory, he gives him not the glory of his truth, and then there is no repentance. And,

4. What doth repentance give God the glory of? as of his ſoveraignty, and juſtice, and truth, in making humble confeſſion of it where we are called, if we have juſt occaſion; ſo the Lord requires that we ſhould give him the glory of his mercy and grace, that we looke for all our pardon and mercy in the bloud of the Lord Jeſus, and in unfeigned ſeeking after fellowſhip with him, beleeving on his grace, confeſſing what is ſinfull, turning from our evill wayes, laying hold of eternall life, & of every gift of the Spirit, that might quicken us in every ſpirituall duty, that we might depend upon his grace for pardon, and healing of our bottomleſſe depth of unbeleefe for the changing of our hearts, and quickening of our ſpirits; this gives God the glory of his grace, thus repentance doth: In the 130. *Pſal.* 3, 4. *If thou Lord ſhouldeſt marke iniquity, Who then ſhould ſtand?* There they give him the

the glory of his juſtice; but there is pardon with thee that thou maiſt be feared, there they give him the glory of his pardoning mercy; thus ought all to doe, that unfaignedly deſire to walk in the ſerious practiſe and uſe of repentance: You never repent kindly whiles a ſpirit of bondage lyes upon you, and makes you ſenſible of the wrath of God and hell, that alone will never bring forth kindly repentance, but when the Lord helps us to give him the glory of his power, that he ſwayes and rules in all, and that wee give him the glory of his juſtice, that hath righteouſly plagued us, and the glory of his truth to confeſſe truly what is done amiſſe, and the glory of his grace to pardon ſin, and heale the ſoule, this is repentance, and without this there is no repentance: It is a wonder to ſee when people provoke God and the Church, how little able they are to give God glory, but take glory to themſelves ſtill, it was thus and thus, and might have been interpreted thus and thus, it is a wonder to ſee how little they give God the glory, our own glory lyes ſo neere us: And therefore it behoves us, as we deſire ſincerity, to repent; ſo to make conſcience of giving him glory, let all run in that ſtreame, that we acknowledge his juſtice, and truth, and mercy, and grace, and look up to him for receiving from him whatever is of his mercy and grace needfull for us, and then we ſhall avoid thoſe plagues and judgements which are threatned or gone forth againſt us, and ſhall recover from under Gods hand, like gold out of the fire.

THE

THE FIFT VIALL.

REVEL. 16. 10, 11.

And the fifth Angell poured out his Viall upon the ſeat of the Beaſt] *or, as the word is in the Originall, the Throne: and his Kingdome was full of darkeneſſe, and they gnawed their Tongues for paine, And blaſphemed the God of Heaven becauſe of their paines, and their ſores, and repented not of their deeds.*

IN theſe words you have deſcribed the powring out of the Viall of the fifth Angell, and deſcribed it is,

Firſt by the ſubject on which it was powred [*On the throne of the Beaſt.*] 1.

Secondly by the effect of it, which is double. 2.

1. Proper and primary [*His Kingdome was thereby darkened*]

2. The ſecondary and accidentall events were three.

1. Anguiſh and indignation [*They gnawed their Tongues for paine.*]

2. Blaſphemy [*They blaſphemed the God of Heaven.*]
3. Impenitency [*They repented not of their deeds.*

This Scripture and the interpretation of it, is the more difficult, becauſe it is generally conceived that the execution of Gods judgements upon the Beaſt, hath not yet gone beyond thepowring out of the fourth Viall, therefore conjectures about it, will be the more difficult, and it may be more uncertaine: yet becauſe the Scripture in it ſelfe is not darke, how darke ſo ever we may be in our apprehenſions: The Kingdome of the Beaſt is darke, but not the Kingdome of Chriſt. And the Lord hath promiſed a gracious bleſſing upon all that read, and heare the words of this prophecy, *Chap.* 1. *verſe* 3. ſo that by the comparing of one part of this prophecy with another, and obſerving the due poiſe of every word in his place, with holy feare and reverence, the Lord is wont to lead his people into truth, according to the promiſe made to the Apoſtle, *Iohn* 16.13. (which is fulfilled to every ſucceſſour of theirs in ſome meaſure) Let us therefore goe on in the feare of God to conſider of theſe things.

Firſt the difficulty chiefely lyeth in opening the ſubject whereon this Viall will be powred, for open that, and the reſt will be cleare. The ſeat of the Beaſt is generally taken for the City of *Rome*, and it is confirmed from the like ſpeech, *Rev.* 13.2. Where the *Dragon* gave the Beaſt his power, and his ſeat, (or throne) and great authority, and therefore they gather from hence the ruine of *Rome*, applying alſo hereunto ſome prophecies of the *Sibills*, who in their Language tell us thus much, that *Rome* ſhall then be deſolate, and be as if it had never been a ſtate. Now though we have much cauſe to glorifie God for the labours of ſuch of his ſervants as have given that expoſition, yet I muſt confeſſe I cannot reſt ſatisfied with that interpretation: for I finde it cleare in the ſequell of this Chapter, that *Babilon* (which is doubtleſſe meant of *Rome* [*As throughout the ſeventeenth Chapter it is al*]is ſaid to come up into Remembrance before God in the 19. *verſe* of this Chapter, And that is in the powring out the ſeventh *Viall*, which implyeth that before, it came not up in remembrance before God in point of actuall puniſhment, for things are ſaid to come up into remembrance before God, when-

he taketh in hand either to ſhew mercy to them, or to powre out wrath upon them, a ſigne that the *Viall* and fiercenesse of his wrath was not yet powred out upon *Rome*: beſides it is expreſſed in this Text, that upon the powring out of this *Viall*, the Kingdome of the beaſt was darkened, but there is a great difference betweene darkning, and deſtroying; *Egypt* was darkened, before *Pharoh* was deſtroyed, or the body of *Egypt* overwhelmed in the red Sea. Upon theſe grounds therefore I cannot conceive that it is meant of *Rome*, but of ſomething elſe, which in Scripture is to be underſtood by [*Throne*] ſometimes it is put for that forme of government and authority which any perſon or ſtate ſitting on that throne doth adminiſter, as it is ſaid of Chriſt, that his throne is a throne of Righteouſneſſe, and that is not ſo much ſpoken of the place where he governeth, as of the government it ſelfe, ſo in the 89 *Pſalme* 29. & 36, 37. I will make his throne as the dayes of Heaven, and againe his throne ſhall be as the Sunne before me; It ſhall be eſtabliſhed for ever as the Moone, and in *Pſalme* 122. 5. Thrones of judgement are diſtinguiſhed from the thrones of the houſe of *David*, to wit, ſuch as *David* hath erected: ſo by the like propoſition it is here meant of that forme of government, which the beaſt exerciſeth in the Church both ſubjectively, that which himſelfe doth occupy over the Churches ſubject to him, and effectively, that which proceedeth from him, and is exerciſed by others in other Churches according to the frame and forme of government received from him, and that is ſuch a peereleſſe kind of government, as wherein one alone doth rule; for a throne is ſuch a kind of ſeate wherein one of peereleſſe authority doth governe; as a Monarch in his owne Dominion.

Indeed the univerſall ſupremacy of the *Pope* both in ſpirituall and temporall things, whereby he challengeth tranſcendent authority over all Kings and Princes, that was violated by the fourth *Viall* of theſe Angels: but yet ſtill here is another throne which yet hitherto remaineth unplagued, and that is his *ſingular ſole* authority, and monarchicall government, whereby he ſitteth chiefe and onely Judge in Eccleſiaſticall cauſes in his own juriſdiction, and likeunto which

he hath eſtabliſhed the government of all National, Provinciall and Dioceſan Churches, and ſo this interpretation doth very fitly ſuit with the proper effect of the powring out of this *Viall* expreſſed in the Text [*his Kingdome was darkened*] ἐσκοτώθη ; and what kinde of government is that ? ſuch as wherein one doth raigne, as they are wont to ſay there muſt be but εἷς κοίρανος, εἷς βασιλεύς, One Prince in a ſtate : this forme of government himſelfe doth exerciſe ſtill in his owne juriſdiction inviolately, and this he hath brought into all national and Provinciall and Dioceſan Churches in the world where popery hath prevailed ; and which ſtill continueth in ſome Proteſtant Churches, where though the Doctrine, and worſhip of Popery be aboliſhed, and the tranſcendent ſupremacy of his government, yet the forme of his government, monarchicall, or ſole and ſingular government by one that is Epiſcopacy, is ſtill continued. Who is then the fifth Angel that hath powred out his *Viall* upon this peereleſſe government the Epiſcopacy ? Though it be ſaid this *Viall* is not yet powred out, and though it haply was not powred out with the writings of ſuch men (who ſo conceived) were under their hands : yet *Beza*, and *Cartwright* did ſprinkle ſome drops of this *Viall* upon this government, though the power and ſtrength of the Epiſcopacy in their time was ſuch as drunke them up like the dry Earth, that drinketh in the raine; yet will not God be ſo put off from his word, he powreth out more drops upon them by holy *Baines* his triall of Dioceſan government, and godly learned *Parkers* Eccleſiaſticall Politie, but theſe were drops : you now ſee whole *Vialls* full of wrath powred out by the whole Church of *Scotland*, who have engaged themſelves, and their ſtate for ever in this quarrell, and have beene carried along herein, not in a way of popular tumult, but with ſuch wiſedome, courage, judgement and Piety, that you may ſee and ſay that it is not a *Viall* powred out by an unadviſed multitude, but by an Angell of God, by the Heavenly Miniſters of his wrath.

It hath beene taken in hand with ſerious and deepe and generall humiliation, judging themſelves for their toleration of ſuch a government amongſt themſelves, and ſo ſeconded in their conſtant fruits of Reformation, as that their very

adverſaries ſtand amazed to behold them, and theſe are not drops alone, but like unto great ground ſhowers which grow unto a flood and overflow all for they have turned away the flood of ſuperſtition in their owne Country, by the Rivers of the power of God, and his Evangelicall truth, ſo now they have alſo flowed into *England*, inſomuch that a great many of the Commons of *England* and many noble Peeres, doe begin to ſay that Epiſcopacy is an antichriſtian frame and forme, which he brought in, and doth ſtill countenance and animate, and while it continueth, popery will not fall: whereupon, it hath come to paſſe (if your intelligences faile not) that many ſad conſiderations have beene taken up in *England*, whether it be not beſt to abandon all ſuch thrones: men will not fight for the defence of theſe thrones, nor draw their purſes to maintaine ſuch warre, but men begin generally to be taught of God, that this is not the forme of the government of Jeſus Chriſt. Nor doe I know that any of the former *Vialls* have beene powred out by any men, whoſe loines have beene more gert with truth, and whole cloathing hath beene more pure, and white, then theſe ſervants of God have been gert, and cloathed withall. Theſe things being thus underſtood, take you the ſequell, and it will eaſily interpret it ſelfe; for doth not hereby the Kingdome of the beaſt (his monarchicall forme of Churchgovernment) grow full of darkeneſſe? Is not Epiſcopacy now ἐσκοτωμένη? the very word of the Text, as it were alluding to the Nation that darkeneth it? Epiſcopall government doth it not grow darke? yea full of darkeneſſe? Is it not ſcotized, darkned and beclouded with a Scottiſh miſt? ſo as that it groweth baſe and vile, not onely in the eyes of godly, wiſe, and judicious Divines, but in the eyes of good people; nor of godly people alone, but of many civill, and orderly mindes: mervaile not therefore if it be ſaid that the Kingdome of the beaſt (that is, this forme of his government be full of darkeneſſe: And hath not this darkeneſſe procured other ſecondary effects? doe they not gnaw their tongues for very indignation, what doe you thinke of the chiefe Church governors of *Scotland*? and ſome of the chiefe of that order in *England*, and their chiefe companions (if your reports be true) doe they not get themſelves into darke corners?

2. And for the ſecond event [*They blaſphemed the God of Heaven*] have you not heard that the powring out of this *Viall* hath beene by them accounted nothing elſe but Rebellion againſt the ſtate

of the Kingdome? have they not taxed that (which is the reviving of the Church and Common wealth) to be the ruine of both?

And for the third event [*They repented not of their deeds*] have they no cauſe thinke you to repent of all their oppreſſions and tyrannies over godly men, through many ages? for that their governments have been formidable to none but the peaceable men of the Land: if it be a drunkard or ſome baſe fellow that commeth to their Courts, they ſay to him, what doeſt thou here thou ſimple fellow? pay thy fees, and be gone: but for the people of God, nothing will ſatisfie but their extirpation from their Miniſtery, livings and dwellings; they ſhall not be allowed to breath in the free aire, if any priſon in the Countrey will hold them. And is it not to be repented of, the invaſions of the liberties of Church, and of civill liberties which have beene by ſome of them deſperatly impeached, ſo as that neither ſubject nor Prince ſhall know what belongeth to either of them; and ſome of the throne of the beaſt will tell you, that betweene Prince and ſubject there is no *meum, & tuum*, but the Prince may ſay *omne meum*, are not theſe things to be repented of? And is there no ſuperſtition to be repented of? And have they repented of theſe things? doth any ſemblance of repentance appeare? have they not ſtill gone an end, even while this *Viall* hath beene in powring out to put new inventions upon Gods people? have they not impoſed an Antichriſtian Oath, that this is the onely government, and that they neither doe acknowledge nor ever will acknowledge any other, and is not this a blaſphemy againſt the name and Crowne of Chriſt Jeſus? and yet they repent not of theſe deeds: therefore they have ſaid not much amiſſe, that ſaid that all the miſchiefes that have ſprung up in any ſtate in the World, where theſe thrones have beene ſet up, have ſprung from them that ſate upon theſe thrones. Thus you ſee what is the true and ſimple meaning of theſe words, and I durſt not have ſpoken it, but that no other interpretation will well abide by the words of the Text. *Babilon* will not abide it, for that commeth up into remembrance in the ſeventh *Viall*; doe but conſider all things together, and weigh the words of the Text well with what goeth before, and with what will follow after by the helpe of God, and you ſhall find this to be the true meaning. Nevertheleſſe though theſe former and late attempts againſt Epiſcopacy may bee the beginning of this *Viall*, and

ſome

ſome good meaſure alſo of the powring it forth, you may believe that it will not reſt here, but as *Moſes* ſaid *Deut.* 32. 4. Perfect is the worke of God, and as the Lord ſpake concerning *Eli.* 1 *Sam.* 3.12. When I begin, *I* will alſo make an end, ſo (reſerving all due honour unto thoſe interpreters who reſt from their labours and their workes doe follow them) I doe conceive, and believe, that this *Viall* will goe on from our native Countrey to all the Catholickes Countries round about them, untill it come unto the very gates of *Rome* it ſelfe. In the meane time all theſe *Vialls* are at worke, and one is not ended when another is begun, though that which moſt excelleth is moſt in obſervation, and the powring out thereof, is the worke which the Lord calleth men principally to attend upon, and wherein God hath manifeſted his preſence moſt, and wil goe on ſtill to manifeſt more of the preſence of his wrath unto other ſtates: now the points that ariſe from the words are two.

That forme of government, wherein one by ſole and ſingular authority doth govern the Church ſpecially many Churches and moſt of all, all Churches doth ſpring from the Earth and ſavoureth of the Earth, for ſo it appeareth to be from the Text, for all theſe *Angels* powred out their *Vialls* upon the Earth: *Verſe* 1. Not as Earth is oppoſed to other elements, but as it is oppoſed to Heaven: ſo that as their Earth is earthly, ſo is their Sea, and their Rivers, and Fountaines, and their Sunne: and this throne is but an earthly throne, you ſee no ſuch throne in the Tabernacle of the Teſtimony opened in Heaven: ſo farre as Churches are Heavenly, theſe thrones are not ſet up in them: for this is it which *Iohn* reprooveth (3. *Io.* 9.) in Diotrephes, that he loveth to be a primate and would not regard a letter from *Iohn* himſelfe though an Apoſtle; & for the brethren he would not receive them himſelf, and forbad them that would, and caſt them out of the Church, the true ſpirit of an earthly Primate, for they ſavour of earthly ambition and covetouſneſſe, love *Baalams* wages, they ſtick not to buy their places for ſilver, care not what they give for them, but having gotten them with buying, they muſt maintaine them by ſelling, they muſt ſell Ordinations and Abſolutions, and Diſpenſations, and muſt be maintained by the benevolences of their obedient Clergy, and in truth the ſumme of the matter is, *quid mihi dabis?* and what is all this but earthly bravery, if ever you have beene at their thrones (though it were but the thrones of their chauncellors: *Doct.* 1.

cellors and Officialls) you ſhall ſee nothing but that which ſavoureth of the Earth, earthly pride, or pleaſure or Covetouſneſſe, I am, (and have leſſe cauſe then many others from my laſt Dioceſan, who being more learned, was more ingenuous and favourable then many others) not wont to ſpeake theſe things, yet when the neceſſity of clearing my Text leadeth me to them, I may not without unfaithfullneſſe to God and his Church, keepe ſilence, we came not hither to ſpeake hardly of other Churches : but when the Word of God calleth for it, we ſhould be wickedly ſilent if we ſhould not let the people know, what the mercy and bleſſing is, which we doe enjoy, and what we are delivered from.

Reas. 1. The firſt Reaſon of the Doctrine is from that forme of Church eſtate, which Chriſt hath inſtituted in his Word, which is no other, but the government of a Church of a particular viſible Congregation; He owneth no other, nor giveth any government to any beſides them. *If thy brother offend thee, goe and tell the Church*, and muſt the offence ſtay till all the world be gathered together; or if it were meant of one Dioceſan or provinciall Church, when will they meete? therefore the Church that muſt heare al offences is the Church of a particular Congregation, which may all of them meete together in one place (1 *Cor.* 14. 23.) and then though offences come thicke, they may all be orderly heard and remooved. And conſider moreover (that which further cleares up this firſt ground) what variety of officers God hath given to this Church, not many Pariſhes to one Biſhop, but many Biſhops to one Church, ſo as that *Paul* writteth to the Saints at *Philippi, with the Biſhops and Deacons*, Phil. 1. 1. And he ſendeth for the Elders of the Church of *Epheſus Acts* 20. 17. Whom he calleth Biſhops *Verſe* 28. *And they were more then one in every Church, according to Acts* 14. 23. *They ordained them Elders in every Church*, directly contrary to the practiſe of the Lord Biſhops of theſe dayes; Theſe things we ſpeake, that the people may know we ſet forth no new inventions, though it be true that there is a newneſſe in all the bleſſings of the new Teſtament, whereas all the inventions of men wax old as doth a garment, and there is no new thing under the ſunne, as touching mens inventions, but they will grow old and vaniſh away, as all Dioceſan Churches will doe, which the Lord hath not inſtituted : Though indeed in the old Common wealth of *Iſrael* the Church was Nationall, and there

was

was but one high Priest who was a type of Christ, but now Christ is come he hath delivered all his counsell to his 12. Apostles, and they have left the ordering of his Church to some pastors, and some teachers and some ruling Elders, and some Deacons. But besides these the Gospel knoweth no other.

The second ground is taken from the kinde of power which God hath given to his officers in his Churches, hath he given to them a Lordly or a Ministeriali power? surely no Lordly power, neither over their fellow Elders nor over the Church, *But he hath in his Word prohibited both these. Math.* 20.25,26,27. *The Princes of the Gentiles exercise dominion over them, & they that are great exercise authority upon them, but it shall not be so amongst you, but whosoever will be great amongst you let him be your Minister, and whosoever will be chiefe amongst you let him be your servant.* Amongst the Officers of Christ honour is carried by the most labour, and not by most outward splendor: But those that sit upon the throne of of the Beast doe not labour in any kinde of government but that, which is merely antichristian, to foment sin and let loose the reines of all prophanesse: neither doe the officers which Christ hath set in his Church reach after outward honour, but the cheife of them make themselves equall with them of the lower sort, as Peter (though an Apostle) when he writeth to the Elders *stileth himselfe a fellow Elder.* 1. Pet. 5.1. *and exhorteth them to feed the flock of God, not as Lords over Gods heritage, but being examples to the flock; so the Apostle in his second and third Epistle stileth himselfe an Elder,* so farre is he from affecting Lordly authority: by all which we may see that all this kinde of Lordly, and stately government is no way compatible to that government, which Christ hath instituted in his Church. *Rea.*

The third reason is taken from that authority which the Lord hath given to every Church over their Bishops, as well as to their Bishops over them, which cannot stand with Episcopall soveraignty, *It is true, the Lord hath given them power over the Church, let the Elders that rule well be counted worthy of double honour, &c.* 1 *Tim.* 5.17. A power they have to call the Church together, as the Apostles did for the choise of Deacons, *Acts* 6. 2. And to open the doores of speech, and shut the doores of silence, *Act.* 13.15. A power they have also to dismisse the assembly as they see cause, for they that begin they also make an end, and send away the people with a blessing, *Num.* 6.24,25,26. Power they have to *Rea.* 3

The ſecoud uſe may be, to take off that amazement which hath been found in the hearts of ſome, concerning the undertakings of the *Scots* in our native Country, ſince the world began was it never known (for there are no Hiſtories of note but are commonly known) ſuch a patterne as this, that ever a whole Nation did riſe to take up ſuch a quarrell, with ſo much juſtice, wiſdome and piety, a thing to be wondred at, that a whole Nation ſhould carry ſuch a matter in ſuch a way: many things have been done in *Holland*, in *Geneva*, for reformation, but with much more tumult, which when the Papiſts have objected, our Divines have been wont to anſwer, that they doe not excuſe mens thruſting in their own weakneſſes into Gods Worke: but wonder not overmuch if you finde it otherwiſe in this matter, for the Angels of God are their guides, ſo that their foote ſhall not ſwell, but they ſhal keepe their ranks, and places, and remember that they are ſubjects though they carry their ſwords in their hands. Juſt care is taken that there be no robbery nor pilfering, no oppreſſions, no violation of any mans bed, nothing taken up but it ſhall be duely paid for, and yet the proceeding made with ſuch conſtancy, that (in a way of humility) the end muſt be attained, or elſe there wil be no place in the concluſion. Theſe are great things: but if men take them in hand that are girded with golden girdles, when their Bibles goe along with them, when Faſting and Prayers ſteere along their courſe, you need not much wonder in ſuch a Caſe. *Uſe*

Thirdly, this may ſerve to teach us, that ſurely this worke will proſper, becauſe the Lords Angel is in it: and the *Viall* of Gods wrath in his Hand, and he will not be beaten off; though ſome inſtruments may quaile, yet wil he ſtil raiſe up more in their ſtead till thoſe plantations be rooted out, according to the word of Chriſt, *Mat.* 15.15. *Every plant which mine heavenly Father hath not planted ſhall be rooted up.* In vaine therefore is it for men to uphold ſuch ſandy buildings, which wil in the end be ſhaken down; whatſoever dammes men may make to uphold the Epiſcopacy, it will befall unto them as when men make dammes to ſtop water courſes, others come and caſt in ſome ſmall quantity of quick-ſilver, or Aqua fortis, which eates ſuch holes through the ſtones that it will ſoone iſſue out the water, ſo this *Aqua omnipotentis*, the vialls of the wrath of God wil at laſt conſume and waſt all things whatſoever ſtand up againſt them. *Uſe 3.*

love of the trueth that they might be ſaved, therefore doth God give them up to the efficacy of deluſions, that they ſhould beleive a lye; that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſſe; thoſe that preached the truth and Doctrines of Repentance, and reformation, they branded them with the name of Puritans, they hated them with a perfect hatred, they loved not bleſſing therefore it is far from them, it is the nature and common faſhion of ſuperſtition to leave men beſotted in their owne Religion.

This may teach us to looke at it, as a ground of Faith, that the Lord will goe on to deſtroy the throne of the Beaſt; for when God taketh a ſword into his hand, it is not his manner to put it into his ſheath againe, according to that which *Amos* ſaith Chap. 3.5. *Shall one take up a ſnare from the Earth, and have taken nothing at all?* noe, the Lord will either ſubdue their ſpirits to unfeigned Repentance, or elſe he will goe on inſnaring to inſnare them till he have ſwept them like doung from the face of the Earth, *For when Iſrael turneth not to him that ſmiteth him, then is not his anger turned away, but his hand is ſtretched out ſtill,* Iſai. 9.12. 13. Therefore men cannot more diſhonour nor oppoſe the Lord then by ſeeking to underprop this ſandy building. *Uſe* 1.

The ſecond uſe of this point may be to teach us all in the feare of God, what to doe whenſoever we feele but drops of wrath powred upon us: you ſee to whom it belongeth to be impenitent, to whom it belongeth to blaſpheme the name of the Lord, even to thoſe that ſit upon the throne of the Beaſt, it is an Epiſcopall ſinne, an Hierarchicall wickedneſſe, a beaſtly frame of ſpirit, for men whiles they are under Gods Hand to grow more froward and diſcontented and filled with indignation. If therefore the Lord afflict the whole ſtate of the Country, with any drops of his diſpleaſure, let us not cry out upon the Lord and his dealing, nor upon the Churches, but let our unthankfull hearts for his mercies, beare the burden, and learne we to repent of our deeds, that know not how to keepe our ſelves cloſe to the ordinances of God, when we grow not thankfull nor fruitfull under light and liberties received. *Uſe* 2.

THE SIXTH VIALL.

REVEL. 16. 12, 13, 14, 15, 16.

And the sixth Angell powred out his Viall upon the great River Euphrates, and the water thereof was dryed up, that the way of the Kings of the East might be prepared, &c.

IN these verses the powring out of the *Viall* of the sixth Angel is described.

1. First by the subject upon which it is powred, the River *Euphrates*, which is amplifyed by the adjunct of greatnesse, [*The great River Euphrates.*]

2. Secondly, by the effects of it which are two,

1. First the water thereof was dryed up, and that is amplifyed by the end which God aimed at in it [*That the way of the Kings of the East might be prepared.*]

2. Secondly, the warrelike preparations unto a great battell; and those are described,

1. By the principall commanders in that preparation, and war which are said to be three [*The Devill, the Beast, and the false Prophet.*]

2. By the inſtruments, and Miniſters of it, who are certaine ſpirits, and they are deſcribed many wayes, as,

1. By their nature and quality [*Uncleane ſpirits.*]

2. By their number [*three.*]

3. By, by their reſemblance [*Like Froggs.*]

4. By their originall deſcent, which is threefold, [*They come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet. And that deſcent is amplifyed by the Cauſe of it, for they are the ſpirits of Devills.*

5. They are deſcribed by their effects, which are three-fold.

1. They worke miracles.

2. They goe forth to the Kings of the Earth, and of the world; to gather them to the battell of that great Day of God Almighty, *Ver.* 14.

3. They are efficacious and ſucceſſefull herein, they doe gather them together into a place called in the *Hebrew* tongue *Armageddon. Ve.* 16.

3. Theſe warlike preparations are deſcribed by the watchword which the God of *Iſrael* giveth unto his owne troopes, and that is a word of watchfulneſſe, behold I come as a thiefe, bleſſed is he that watcheth and keepeth his garments, leaſt he walke naked, and they ſee his ſhame. Thus ſtandeth the Text.

Now for the meaning of it: It is the more darke, becauſe it is, (though not altogether) yet in a great part to come; and ſuch as ſhall ſeriouſly conſider what is the meaning ſhal (happily) find it no ſmall difficulty to ſatiſfy themſelves, and much more to ſatisfy others, yet (by the helpe of God) let us endeavour to open ſome ſuch part of the words, as we may be likely to finiſh at this time. Firſt what is meant by the river *Euphrates*? Secondly, who are the Angels that powre out this *Viall* upon this river? Thirdly, what is the drying up of this river? Fourthly, who are theſe Kings of the Eaſt? Theſe things containe the principall difficulties in the partes of this *Viall*, other things may more eaſily be opened, if theſe things be premiſed and cleared.

1. What is meant by the great river *Euphrates*: Some of our beſt interpreters (to whom God hath given moſt light in theſe ſpirituall myſteries) doe underſtand it, properly for the river that did run along by the walles of old Babylon in *Chaldea*, which made the City impregnable, and yet by the ſtratagem of *Cyrus* was dryed up, by turning the Courſe of the ſtreames to runne in other channels

channels, whereby the channell before the City was dryed up; and the reedes burnt by the Souldiers, and the City sacked when as *Belshazzar* was quaffing in the vessels of the Temple: this was foretold by *Jeremy* Chap 50.38. *A drought is upon her waters, and they shall be dried up, for it is the Land of graven Images, and they are mad upon their Idolls. And Ier.* 51.31,32. *One poste shall run to meete another, and one messenger to meete another, to shew the King of Babylon that his City is taken at an end, and that the passages are stopped, and the reedes they have burnt with fire, &c.* Now they that interprete *Euphrates* to be the same river, doe understand that when God calleth home his ancient people, he will dry up *Euphrates* before them, so that they may assault the Turkish monarchy, and recover their ancient inheritance out of his hand. The reason which they give of it is, 1. Because they read of no Nation for whom God dryed up any rivers but onely for the *Israelites* for whom he dryed up the red Sea, and the waters of *Jordan*. 2. They say it hath been anciently foretold by the Prophet *Ier.*44.27. & 51.10. & 63.11. In all which places God is described to have dryed up the waters, and rivers for them, that as a pledge of the like power to be manifested for them hereafter. 3. (Say they) the prophet *Isay* (*Chap* 59.20. alledged by the Apostle *Paul Rom.* 11.26.) foretelleth the calling of the *Iewes*. and if this *Viall* speake not of their calling, it is spoken of no where in this booke, which is not credible.

Now although their reasons are not to be slighted, yet they doe not seeme to carry force enough to understand *Euphrates* literally, for Gods Hand may as well be seene in drying up the metaphoricall rivers; Besides, *Isay* 44.27. Doth properly speake of Gods drying up the river *Euphrates* before *Cyrus*, which was then to come, but is not meant of this drying up in the Text, which is to be many hundred yeares after, and for the two other places mentioned, *Isay* 51. 10. & 63. 11 They onely recount what God had done for their Fathers of old, whereupon they desire that he would not forsake them now, and so they are reported of as ancient passages of his power for them, but not as promises what he would doe for them afterward: Save onely as encouragements to their Faith, to expect great deliverances from the same hand.

And for the third reason: It is not necessary that it should be foretold in this *Viall*, or else not foretold in this booke: for the whol

whole 21, and 22 Chapters of this booke doe hold it forth, which are events of the powring forth of the ſeventh *Viall*, and not of this ſixth.

If then it be not meant of the naturall river, *Euphrates*, of what then may it be underſtood? There are ſome that underſtand it of ſomething that is unto *Rome*, as *Euphrates* was to old *Babylon*, I ſhall tel you what I moſt incline unto, as far as the Text will permit.

Some ſay it is meant of Nations, and Tongues, and People, and Languages, for they are ſometimes underſtood by waters: but *Euphrates* is but one river among many, and therefore why ſhould it be meant of many Nations that ſhould fall off from *Rome*? I cannot well cloſe with that, nor is it neceſſary that *Euphrates* ſhould be a name given to any one Nation, unleſſe it were ſome one that might lie neere *Euphrates*, which no Chriſtian Nation doth. And others there are that doe underſtand by it another reſemblance, as it was a meanes to convey much maintenance to old *Babylon*, and therefore conceive it meaneth all the revenewes of the Biſhop of *Rome* whereby he is made rich, and wealthy; now Chriſtian Kings ſhall dry up this river *Euphrates* by taking away this kind of maintenance, and ſo by theſe Kings of the Eaſt they underſtand thoſe Chriſtian Kings, that ſhall take away theſe revenewes; but neither can I well cloſe with that interpretation; for you may conſider it, that all theſe ſeven *Vialls* are ſuteable to the ſeven Trumpets, though they fall out in different ages of that Church: The ſeven Trumpets brought in judgements upon Chriſtian *Rome*, and theſe *Vialls* are the plagues of God upon thoſe very corruptions, which the Trumpets brought in: Now you ſhall finde that the effect of the ſounding of the ſixth Trumpet was, there were foure Angels looſed which were bound in the great river *Euphrates*, and thoſe Angels were ready with an Army of two hundred thouſand thouſand; and they by generall conſent of all interpreters, are to be underſtood of the foure Families of the *Turkes*, that were bound by ſome incumbrances at the river *Euphrates*, but afterward broke fourth upon all Chriſtendome, and got *Conſtantinople* into their hands, and overwhelmed all *Aſia*. And beſides to underſtand the Kings of the Eaſt to be the 10 Chriſtian Kings will not accord, for they are not ſeated Eaſt from *Rome*, or if ſome of them be, yet nothing neere the number of ten. Therefore there be that ſay, that the river Eu-

phrates doth here meane the *Turkish* Dominion, and that this river *Euphrates* shall be dryed up by the power of the Kings of the East, whom they interpret to be the *Iewes*, (and I would not hinder that) thereby to make way for the recovery of their Land; And true it is that *Euphrates* in the first Trumpet did signify the *Turkish* power that lay by that river: In like manner it is expounded of the *Assirian* monarchy, *Isa.* 8.7. *When the Lord bringeth upon them the waters of the river strong and many, even the King of Assyria, and all his glory, and he shall come over his channels, and overflow all his bankes, because they refused the helpe which God had given them at home.* Now that *Euphrates*, and *Mesopotamia*, which then the *Assyrian* Monarchy had in dominion, is at this day possessed by the *Turkes*, and if the *Assyrian* Monarchy may be resembled unto it, so may the Turkish also: this commeth neerest to the Text, yet I cannot say that altogether it suteth with the context, nor that this sixt Angel should be meant of the *Iewes*; And let me give you some reasons, why it cannot be the *Iewes*, that must powre out this *Viall*, nor that the drying up of *Euphrates* can be meant only of the *Turkish* Monarchy, though they also shall be plagued by the drying of it up.

1. First, that the sixth Angel cannot be the *Iewes* appeareth from what is said, *Chap.* 15. *ult.* That no man was able to enter into the Temple till the seven plagues of the 7 Angels were fulfilled, therefore the *Iewes* cannot come into the visible Church in the time of this sixth *Viall*, till the seventh be powred out. But certaine it is these Angels who powre out the *Vialls*, doe all of them come out of the Temple,) and are cloathed in pure, and white linnen, having their brests girded with golden girdles, therefore they are al professours of the truth, and sincere professors.

2. Secondly, it is evident in the Text, that the way of the *Iewes* is prepared, by the powring out of this *Viall*. And therefore they are not this Angell who powre out this *Viall*, but have a way prepared, onely for their Conversion, as an effect of this *Viall*.

3. Thirdly, all the Subjects whereupon these *Vialls* are powred are such against which the wrath of God is kindled: for they are the *Vialls* of the wrath of God that are powred: and they are all powred upon the Earth, by which is meant the antichristian state, and such things therein against which Gods wrath is kindled. Now the anger of God is not kindled against the river

Euph-

Euphrates more then againſt any other river, his wrath falles not upon rivers, though ſometimes for mans ſake it may; but *Euphrates* lieth not neere to the *Romane* antichriſt, nor to any ſtate ſubject to him. What thē would you ſay? is it not moſt likely to hould forth the *Turkiſh* Dominion? which God is angry with? Shall not Chriſtian Princes powre out the wrath of God upon the *Turkiſh* Dominions? I would by no meanes ſay ſo: But let us conſider what is the Fountaine, and what are the ſtreames of this river, which did, and doe ſtill waſh upon the Turkiſh Dominion, and which are indeed as Walles, and Bulwarks to the Turkiſh ſtate? For this *Euphrates* though it be not here the Turkiſh Dominion, yet it is of the ſame uſe to them and unto the Pope, as *Euphrates* was unto old *Babylon*, which made glad the ſame, and conveyed maintenance unto it. Let us therefore conſider what was the Originall of the Turkiſh Dominion, and you ſhall finde that it ſprung from five ſeverall ſtreames. *Rev.* 9. 20. 21; where (having deſcribed the looſing of the foure Angels, which were bound by the great river *Euphrates ver.* 14.) and thoſe were the foure Families of the *Turkes*, which at length were ſwallowed up by the houſe of *Othoman*; *He ſaith the reſt of the men which were not killed by theſe plagues, yet repented not of the workes of their hands, that they ſhould not worſhip Divels, and Idolls of Gold, and Silver, and Braſſe, and Stone, and of Wood, which neither can ſee nor heare, nor walke* (this was their Idolatry) *neither repented they of their murthers, nor of their Sorceries, nor of their Fornications, nor of their thefts*: So theſe were the five ſtreames of this river *Euphrates*, that gave power to the Turkiſh Dominion, to wit, the Idolatries, Murthers, Sorceries, Fornications, and Thefts of Chriſtendome, for by reaſon of theſe barbarous wickedneſſe of Popiſh Churches, and ſtates, cloaked under a face of Religion, God brought upon them a barbarous Nation, that hath a Face of government, and yet knoweth not well what it meaneth, yet did not the Papiſts (whoſe ſinnes theſe were) repent of their Idolatries, nor of their Murthers, which they committed upon the ſoules of men, and upon the bodies of Gods faithfull ſervants; nor of their Sorceries, of which many of the Popes themſelves were guilty; nor of their Whoredomes, their ſtewes, and beaſtly uncleanneſſes; nor of their Thefts, Indulgences, and pardons for money, by which they drevned Chriſtendome of their ſubſtance.

Now if theſe were the ſinnes, which the Lord upbraideth

Christian Churches for not repenting of, though this barbarous nationdid prevaile against them,yet doubtlesse these are the walles of the Turkish Dominion, even those streames of corruption of Religion,which are the maintenance of the Sea of *Rome* to this day: thus by admirable wisdome the Lord hath expressed his holy Counsell:that his instruments by drying up these streames of *Euphrates*, these corruptions of Religion shall prevaile at once both against the *Turkes*,and the Pope together.

2. Who then shall be the Angell, that shall power out this sixt *Viall*? if they shall not be the *Iewes* (as before we prooved) then it must needs be some Christian states, and these are no other then the 10 Christian Kings spoken of *Rev.*17.16,17. That shall hate the whore,and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire, and so you have all these expositions fall in together, they will runne in the right channell, and fully reach all that interpreters have sought after.

3. These Christian Kings shall so farre fall off from *Rome*,as that they shall dry up all her revenewes, when as they shall see and abhorre the vanity of their Images, and Temples, and Monasteries,and the unprofitablenesse of their expences, when they shall see the wickednesse of their bloudy inquisitions, the unnaturalnesse of all those murders of Gods blessed servants, and shall see their witchcrafts,and sorceries; the horrible fornications, and whoredomes of their stewes: and when they shall see that all their devises to get mony are so many thefts, and robberies, (as it is the complaint of *Pareus*,a German interpreter, that two parts of the revenewes of the Empire did goe to the Bishop of *Rome*, and but one third to the Christian Princes) and a world of worke would be to tell you of all their Theeveries in *England* of old,and other Christian Kingdomes. Now when these Christian Kings are so far converted unto God, as that they shall see the wickednesse, of all these abuses of Religion, they will then dry up all these revenewes, then will they suffer no more Image worship, no more sorceries, nor murders, and when these things are thus removed, then is *Euphrates* dryed up, that maintaineth old *Babylon*; then is the Fountaine of the *Turkish* maintenance cut off also: For their rise was by these corruptions, and they stand, and wil stand whilst these corruptions stand, but if these fall then is the river *Euphrates* dryed up,and a ready way made indeed for the Kings of the East.

4. Whom

4. Whom the moſt judicious Interpreters doe underſtand to be the *Iewes*. 1. Becauſe they are ſo by Gods calling, *Exodus*. 19. 6. *Yea ſhall be to me a Kingdome of Prieſts* : And *Daniel* foretelleth, that when the *Roman* Monarchies are broken in peeces, by the ſtone cut out of the Mountaines without handes, *Daniel* 2.45. (which is the Lord Jeſus :) then the Dominion ſhall be given to the people of the Saints of the moſt high, *Daniel* 7.27. Therefore they are called Kings of the Eaſt, in the *Greeke* Teſtament Kings from the riſing of the Sunne, they ſhall have great power, and place when God ſhall bring them to it; Neither can any man tell but that ſome of theſe Eaſterne Kings in the Eaſt, Judges may be of the Families of the Houſe of *Iſrael* : Sure I am when *Ioſeph* was loſt, though his Father thought him to have beene utterly caſt away, yet when he was found, he was found to be a great man in *Egypt*, and the Prophet *Ezekel* underſtandeth by *Ioſeph*, all the 10 Tribes. *Ezech*. 37.16. And who can tell whether ſome of theſe 10 Tribes may not be found to be great men of the Eaſt. And I remember *Iunius* an exact Tranſlator, and commentor upon the Bible, ſaith that which is called the Land of *Sinim*, *Iſay* 49. 12. May more probably be meant of *China*, and that the *Greeke* Geographers doe call them *Sinea'es*, not *China'es*, which if it be the meaning there may be there many of them; and indeed he that readeth their ſtory ſhall finde ſundry memorable things in them that may agree to ſuch as have ſometimes beene Gods people; for though they worſhip other Gods, yet they have records, that their fathers did not ſo in ancient times; and it is reported of them that they make account that thoſe are the beſt bookes, that bring a man to that eſtate wherein he was firſt made, which is no gentile-like principle, and the greateſt preferents among them are of their Bookiſh men: It may be ſome of the ten Tribes or buried among them: yet it is not materiall to the Text, though if it be true, their Eaſterne ſituation will ſuit wel with the Text : but however it be, the truth is God doth by Covenant, account the whole Nation to be a royall Nation, and promiſeth the Kingdomes of the World to be their Dominion, and that all enemies God will ſweepe them off from the face of the Earth, as it is prophecied at large *Rev*. 19. Now then if theſe be the Kings of the Eaſt, you will eaſily underſtand the evidence of other things in the Text: for what is the great ſtumbling blocke that hindreth the Iewes

from closing with Christianity? They abhorre Images, and the luggling of the Fryers, and Monkes, who are not so cunning to devise miracles as the Iew is cunning to search them out, and to discover the legerdemaine of the Priests in them. To worship Idols of Gold and Silver is an abomination to them, and so are the rest of those five streames of wickednesse, which uphold the *Turkish* state: Let Christian Princes once arise and overthrow Images, represse their murders, remoove away their Fornications, Thefts, delusions, which they put upon Christianity, then shall there be a ready way prepared for their conversion, & no remaining impediment but their own corruption which God will mightily overpower; if once *Euphrates* be dryed up, down falls Popish, and Turkish tyranny together, and the *Iewes* shall come forth marching to fight that great battell of the Lord God Almighty, then shall they see him whom they have peirced, and be zealous for God, as ever they have beene outragious against him. And hereby you shall clearely see the agreement betweene *Romans* 11. 12.15. (Where it is said, *If the casting away of them be the reconcilement of the World: what shall the receiving of them be but life form the dead?*) *and* 25. Where he saith, blindnesse in part is happened unto *Israel*, untill the fullnesse of the *Gentiles* be come in; The reconcilement lyeth here: The hardnesse of the *Iewes* lieth upon them untill the Christian Nations of the *Gentiles*, that have with the Pope apostatised from Christ, be come in, untill they have dried up this River *Euphrates*, hardnesse lyeth upon the *Iewes*, but then all *Israel* shall be saved, and after that looke for the rest of the *Gentiles* that never yet received the Gospel, to come in also: then will God bring them home mightily, and not till then: Thus you see the meaning of these words, wherein I have beene the more large, because in such Scriptures, the explication is as much to be attended as the application. Let us shortly touch upon a note or two.

*Doct.*1. That the dayes are comming wherein Christian Princes, and States shall powre out the wrath of God, upon Popish superstition, and Idolatry, and upon all the Fountaines, and streames of Turkish Tyranny.

For this sixt Angell are those 10 Christian Kings spoken of *Chap.*17.16. They shall powre out this wrath. Therefore those Christian Kings went a wrong way to worke, when they thought to have overcome the *Turke*, and regayned the holy Land; It is strange

ſtrange to ſee how the *Turkes* proſpered againſt them, and how much Chriſtian bloud Chriſtian Princes ſpent to no purpoſe, in fighting againſt them? The way had beene, firſt to have dryed up all thoſe ſtreames of Superſtition, and Idolatry, and to have throwne downe that man of Sinne; that had beene the ready way to prevaile againſt the *Turke*; but the ſeaſon was not then come, it is now comming, and how ſoone it will come I know not, the Lord knoweth, but comming it is, as appeareth by the Context of this *Viall* with the former; yea they are in part fulfilled, and like the ſpeare of *Ioſhua* they will not returne, nor ceaſe till all the Lords enemies be overcome; The judgements of God upon their common Catholickes; their worſhip and government, their ſecular, and regular Prieſts, upon the Sunne the Houſe of *Auſtria*, and the Popes ſupremacy, you have heretofore heard the judgements of God upon the throne of the Beaſt, which is the Epiſcopacy, is already begun, as you lately heard darkned it hath beene by the going forth of the *Scots*, and doubtleſſe the Lord will not let it reſt there untill it have gone over the Seas, and come to the Gates of *Rome*, yea to the Biſhop of *Rome* himſelfe, for after the Lord hath beene pleaſed to ſcome the Churches from their Hierarchicall monarchy, then the next newes you ſhall heare of, will be, that Chriſtian Princes begin to ſee the lewdneſſe that is found in their worſhip, the wickednеſſe of their Murders, Sorceries, Fornications, and Theſts, whereby they robbed their ſoules, as well as their bodies, then will they dry up theſe ſtreames, and ſo *Euphrates* (that did waſh this *Rome*, and the *Turkiſh* Empire alſo) will be dryed up: for this worke will goe on proſpering to proſper, and though it may now and then be interrupted, yet when it beginneth, it will alſo make an end, for the Lord is Almighty, when he beginneth he will goe on to perfect his worke, and he will not leave unto old *Eli* roote or branch. It is eaſy with the Lord to advance the worke a little higher, and then the ſtreames of their maintenance will be dryed up by the hatred, wherewith they will hate the whore, and make her deſolate, and naked: for the time is approaching.

The reaſon why the Lord will thus dry up the ſtreames of *Euphrates* is, that he may untwiſt his own judgements in the ſame way wherein himſelfe did twiſt them; wee have before heard how his judgements fell upon the Chriſtian World by the ſound- *Reaſon*

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ing of the ſixth Trumpet the foure Angels that were bound in the great river *Euphrates* were looſed, and by this meanes the *Turkiſh* Tyranny was brought in. Now by the powring out of the *Viall* of the ſixth Angell, the ſpirits of Chriſtian Princes are ſtirred up to dry up the River *Euphrates*, thereby to make way for the ſubverſion of the *Turke* and *Pope*, and to prepare a way for Gods ancient people to come in, that there may be no more wrath upon the face of the Earth.

Uſe 1. In the firſt place this may ſerve to provoke us all earneſtly to call upon the Lord, that he would ſtirre up the hearts of Princes to conſider, and open their Eyes to ſee how needfull their attempts are to riſe up againſt the Pope: and for that end that they may ſee that the jugglings of Popery are but Theits, and Murders, and Superſtitions: For when once thoſe things are throughly diſcovered, the meanes of the maintenance of the man of ſinne muſt needs be dryed up: How much cauſe therefore have we to wraſtle with God for ſuch mercy, and that our prayers may be ſo much the more effectuall, ſtrengthen wee our Faith, in this, that the Lord will doe it for he hath promiſed it, and hath begun to power out this *Viall*, and will not ceaſe untill he have left the Pope neither roote nor branch.

Uſe 2. Secondly, this may ſerve to teach us, the ready way to ſubdue the Tyrants of the World, and to take away all their ſupportance, their walles and Bullworkes: How ſhould you take *Babylon*? dry up *Euphrates*, and *Babylon* is taken with a wet finger, as when they dryed up *Euphrates*, they found it but a worke of burning of Reedes, to take old *Babylon*. And how ſhall you overcome the *Turkes*? dry up but the Fountaines of the Corruptions of Religion, and you remoove Antichriſt, and make the *Turkes* eaſily Conquerable, he will not be defenceable then, whereas now he ſtandeth like a wall of braſſe, and ſo will doe untill theſe ſtreames of corruption be dryed up: It was a notable practiſe that which the Lord directed his people unto *Iudges* 10. When they cried unto the Lord to deliver them from their enemies that oppreſſed them: The Lord recounteth the gratious deliverances which he had ſhewed them; yet (ſaith he *Verſe* 13.) you have forſaken me and ſerved other Gods; wherefore I will deliver you no more; goe and cry unto the Gods which you have choſen, and let them deliver you in the time of your Tribulation. When they heard that they confeſſed their

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ſin and put away the ſtrange Gods from among them, and ſerved the Lord; and his ſoule was grieved for the miſery of *Iſrael*; then the Lord ſtirreth up the people to thinke upon *Iephthah*, and they eaſily goe through the worke of vanquiſhing the oppreſſing Enemies: In like manner bring but in falſe Doctrine, worſhip, and government into the Church, and you bring in monſters of men among you, the grand ſeigniours of the World will oppreſſe, and rule over you: On the other ſide let the Churches be reformed in *France*, in *England*, in *Scotland*, *&c.* Whatſoever other nations there be by that have defiled themſelves with Popiſh doctrine, worſhip and government, let them but fall to this worke of reformation, and verily the Lords Soule will be grieved for their miſery, that they are ſo oppreſſed with a baſe Prieſt and his Clergy, who is in the meane while nothing elſe but a dunghill of corruption, and what need have we earneſtly to ſtrive in prayer with God for theſe things? and as great Nations are healed ſo are particular perſons alſo by being purged from their Idolatries, Fornications, Thefts, and Murders, they are preſerved from thoſe perſonall evills which by Sea or Land might prevaile againſt them. And the Lord is able to doe it for great Nations as well as for particular perſons; for as he puts it into the hearts of Princes to agree and give their Kingdomes unto the Beaſt; ſo he can as eaſily withdraw their hearts from him, and cauſe them to ſee the vanity of their ſubjection to him: Let us therefore give the Lord no reſt, untill he have fulfilled his word, and overturned all his Enemies.

That the powring out of the wrath of God upon the Romiſh Superſtition and Tyranny, as it will be the drying up of the Popiſh and Turkiſh Tyranny, ſo it will prepare a ready way for the converſion of the *Iewes*. *Doct.*

When they ſhall ſee Chriſt riding upon a white horſe, and going forth conquering to conquer, then ſhall they be gathered unto him, *Rev.* 19.

Becauſe popiſh deluſions, Idolatry and Superſtitions are the greateſt impediments of their converſion. No man is acquainted with their writings but knoweth that theſe things ſtand in their way: when the ſtreames of Idolatry, Sorcery, Martyrdome of the Saints of God, Fornication, and robbery be dryed up, then will there be a prepared way for the glorious converſion of the *Iewes*, together with the reſt of the Nations which cannot enter into *Reaſon*

The ſecond part of the ſixth Viall.

VIALL.

16. REVEL. 12, *Ver. to* 14.

XII. *And the ſixth Angell powred out his Viall upon the great River Euphrates, and the water thereof was dryed up, that the way of the Kings of the Eaſt might be prepared.* (13.) *And I ſaw three uncleane ſpirits like Frogs come out of the mouth of the Dragon &, out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet,* (14.) *For they are the ſpirits of Devills working miracles, which goe forth unto the Kings of the Earth, and of the whole World, to gather them to the battell of that great day of God Almighty.*

IN theſe words (as ye have heard) is deſcribed the powring out of the ſixth *Viall* of Gods wrath. Deſcribed it is by the ſubject, upon which it was powred forth, and ſecondly, by the effect which enſued. *The ſubject was the great River Euphrates.* The effect that followed it, was firſt *the drying up of the waters thereof:* and that amplified by the end, that the way of the Kings of the Eaſt might be prepared. The

second effect was a warlike expedition, or preparation thereunto; set forth by the principall Commanders, *the Dragon, the Beast, and the false Prophet*, and by the instruments, who are here said to be for their nature *Spirits*, for their quality *Uncleane*, for their number *three*, for their resemblance *like Frogs*, for their original *comming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*: And that amplified by the cause; *for they are the spirits of Devills.* And Lastly, they are described by their effects; which are three. 1 *They worke miracles.* 2 *They goe forth to the Kings of the earth, and of the World to gather them to Battell*, and thirdly they doe gather them into a place called in the Hebrew tongue *Armagedon.* Thus is this war here especially described by their principall Commanders, and instruments. It is described also by the watch-word, which the Lord giveth unto his servants against the battell in that time, *Behold I come as a theefe, blessed is he that watcheth, and keepeth his garments, lest hee walke naked, and they see his shame.*

We entred into these words the last day; And shewed you whom this Angell was, what is meant by the River *Euphrates*, who are the Kings of the East, and the way prepared for them: in a word (onely to make way to that which remaines) you heard this sixth Angel that powred out this *Viall* upon the great River *Euphrates*, cannot well be understood of the Jews powring out the wrath of God upon the Turkish Dominions; *For it is evident from the last verse of the* 15 *Chapter, that no man can enter into the Temple till these* 7 *Viales be powred out.* The *Iewes* therefore shall not be called till the seventh *Viall* be powred out.

And they that powred out these Vialls were such as came out of the Temple, 15 *Chapter* 6 *Verse*, Out of reformed Churches, girt with golden girdles of truth; and clothed with pure, and white Linnen, which is the righteousnesse of the Saints. They that powre out these *Vialls* are godly Christians, professors of the truth in sincerity. Now the *Iewes* cannot enter into that estate till the seven plagues be fulfilled. Againe suppose the Kings of the East be the *Iewes*, as they are more then probably conceived by enterpreters; yet they cannot be the Angell that powred out this *Viall*: For the Angel that powred out this *Viall* he dries up the waters, and makes way for their comming in, therefore it is not they that powred out this *Viall.*

Ye

Yee have heard that the River *Euphrates* cannot be properly meant of that River *Euphrates* that watered old *Babell*; because the wrath of God is not upon materiall Rivers, and Fountaines of waters, but onely upon such persons as dwell neare them, or may be watered by them: but the River it selfe cannot be it. It is not taken here for one of those Rivers and Fountaines of water which were turned into bloud, in the 18 *Verse* of this *Chapter* by the third Angell: for then if it had been so understood the wrath of God had been powred upon him in the third *Viall*, not in this sixth. The rivers there meant are such popish Emissaries, and Priests, as doe carry the popish Doctrine up and downe the Country; now *Euphrates* washed *Babylon*; and his rivers are dried up when *Babylon* is taken: now *Babylon* comes to be taken, and destroyed in the next *Viall*, not in the sixth *Viall*, as some have hertofore taken it: But *Euphrates* therefore being that which watered the City of old *Babell*, it must be something that doth the like office unto this new *Babell*, unto *Rome*: that waters the throne of the Beast; that waters the seat of antichrist. And yet (mind ye) so waters it, that if the waters thereof be dried up, there is way made for the Kings of the East to come in, and consequently way made for the ruine of the Turkish Empire, and Monarchy; For as yee heard these seven *Vialls* come in, in order as the seven Trumpets did; to remove the seven judgements they brought in; looke how the seven Trumpets sounded, and by their sounding brought in severall graduall judgements, so just in the same order are these *Vialls* powred out, and the former judgements removed. As the first Trumpet brought a plague upon the Earth, so the first Angell powred out a *Viall* upon the Earth, to remove that plague. The second Trumpet sounding brought a judgement upon the Sea; The second Angell powers out his *Viall* upon the Sea; and so the rest: The sixth Trumpet (as yee heard) let loose the foure Angells, the foure Turkish Families bound by the river *Euphrates*, which brought in the Turkish apostacy, and tyranny into the World. This *Euphrates* is such a river as waters *Babell*; and the drying it up did of old make way for the ruine of *Babell*. So will the drying up of this *Euphrates* dry up the force, and strength of the new *Babylon*; and so of the Turkish tyranny also. In one word, yee have heard, that which hath been the strength and fence of the Turkish Dominion, hath been the streames of corruption and false worship

In the *Babilonish*, for so yee read in the nirth Chapter of this booke, and the 20 and 21 *verse:* That for all this saith the Text, notwithstanding the letting loose of the *Turkes* from *Euphrates, yet they repented not of the workes of their hands, that they should not worship Devills, and Idolls of Gold, and Silver, and Brasse, and Stone, and of Wood, &c. Neither repented they of their murthers, nor of their sorceries, nor of their fornications, nor of their Thefts:* So that its evident the Turkish Empire was raised up, and stands to this day, as a scourge of God upon the idolatries, and superstitions of the Church of *Rome*, and upon their murthers, and witch-crafts, and thefts, by which the whole Christian world hath been abused these many hundred yeares.

So that then the Angell that powred out this *Viall* yee heard to be those ten Christian Kings, of whom ye read more at large in the next Chapter: that shall dry up this Fountaine: that is to say, the streames of antichristian worship, and pollution; shall stop the course of it. They shall stop the course of those Murtherous inquisitiones; They shall stop the course of those Thefts; and indulgences and pennances: they shall stop the course of of those Whoredomes, wherewith *Babylon* hath beene made drunke; the cup of her Fornication. Now when this streame of corruption is dryed up by the reformation of protestant Kings; it shall come to passe, that there will be a way made for the Kings of the East to come in: for yee heard, that by the Kings of the East are properly meant the *Iewes:* as being of old called Kings, A royall Priesthood: so that way is made for them by this reformation of religion in Christendome; The removing of those abuses (to wit) of the corruption of religion, and popish superstition, and idolatry, way is made for their conversion: and doe but dry up those streames, and then you leave *Babylon* dry; and you leave the Turkish Monarchy weakened: for the staffe of the Turkish Monarchy is the superstition of Antichristianisme.

From hence therefore yee have heard already these two notes gathered, and handled: the first is this, that the dayes are comming, wherein Christian Princes shall dry up the streames of antichristian corruption in Religion; And thereby also dry up the Fountaines of the streames of the Turkish tyranny.

Secondly, yee have heard this note (also) gathered, and handled. That upon the drying up of the streames of corruption

of

of Antichristian religion, and of Turkish Tyranny, way is made for the conversion of the *Iewes*, the antient people of God.

Of these two wee spake the last day; and thus much was needfull to be repeated, that yee might understand where wee are. To proceede to the next note then, the third that concernes this *Viall*, but the first at this time. Let me first gather the note and then shew you how it rises out of the Text: then give some grounds of it, and make use of it as the Lord shall helpe, the note is this.

Upon the drying up of the streames of the corruption of religion in Christendome, the Dragon, the Beast, and the false Prophet, shall send forth their choisest instruments to stir up, and gather together, both Popish, and Pagan Princes, unto a great battell, to withstand the reformation of Christians, and the conversion of the *Iewes*. *Doct.* 3.

This is the summe. See all these points expresly, and distinctly delivered, and fully, in these two Verses, the 13 and 14. For further then so I shall not goe at this time. And this one note opens both these Verses, and all the passages therein.

First yee see upon the powring out of this *Viall* upon the river *Euphrates*, and the drying up the streames thereof, that is upon the drying up of the corruptions of religion, superstition, Idolatry, Murthers, and Whordomes: restraining and drying up all such Fountaines, what followes? *He saith the Beast, the Dragon, and the false Prophet, sent out of their mouthes three uncleane spirits, like Frogs; which goe forth unto the Kings of the Earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*

To open this doctrine, and the words a little.

First for the Dragon yee have heard it noted before (from the 12. *Rev.* 9. *verse*) him to be the old Serpent, *Satan*: but taken chiefly as he doth act, and govern, and dwell in the *Roman* state: *And therefore he is described to have seaven heads, and ten Hornes, in the third verse of the* 12 *Chapter.* But take him as he is Satan spiritually, and he hath neither heads, nor hornes. Take him as he governes *Rome* and so he hath seven heads, and ten hones. The seven heads are seven hilles: And the ten hornes are ten governments, who then is the Beast? the Beast (as ye have heard) he is described by the very same Characters, seven heads and ten

hornes

hornes, 13. *Rev. 9. verse*, It is said to be him to whom the Dragon hath given his power, and his seat, and great authority; it doth therefore hold forth the *Roman* state; not *Rome* Pagan nor *Rome* Christian (as yee have heard) It remaines therefore to be *Rome* antichristian: which is that? The *Roman* visible Catholique Church: thats the first Beast, which claimes all the power by pretence of religion, which old *Rome*, and the Roman Monarchy claimed by force of armes. *Who is then the false Prophet?* The false Prophet hee is never mentioned before in this booke, not by name; and yet hee is spoken of here *as well knowne*: *It appeares therefore*, this false Prophet is the 2 Beast in 13 *Rev.* 11 *verse* to the end: *The second Beast there is said to worke Miracles: in the* 13 *Verse he doth great wonders, &c. And* 18 *Verse he deceiveth them that dwell on the Earth, by the meanes of these miracles, &c. And the same yee shall reade of the false Prophet in the* 19 *Rev.* 20 *Verse*, *The Beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the marke of the Beast.*

And them which worshiped his Image, &c. The description is the same of the false Prophet, and of the Beast: both of them holding forth the head of the *Roman* Church: The false Prophet *Balaam*, the Bishop, (or Antichrist) of *Rome*. So that it doth imply thus much, that the Dragon, and the Devill himselfe did stir up, not the Pope onely, but the whole Catholicke Church, to gather into some councill, or some other solemne meeting, some chiefe concurse of them, who by common consent shall (out of their mouthes) that is to say, by their commands, their Cannons, and Decrees, for that is out of their mouthes: out of their commands, out of their edicts, out of their injunctions, *shall send forth their uncleane Spirits*; Spirits they be for nimblenesse and activity, Spirits they bee for impetuousnesse, and strength, Spirits they be also for close and cleanly conveyance: There is no stoping the gates against Spirits, yee cannot so stop the Cinque-ports but they will in; they will enter into any Court, Princes Palaces, or great mens Houses; theres no hindering of them, they have a cleanly conveyance, and secret and close passage. *And they are also Spirits of Devills.* It is not the ordinary word Devill, but *Dæmon*, the which is wont to expresse Spirits for their knowledge, and learning: They are learned spirits, and yet Devills for their deceit and mischeife:

Yee

Ye are of your Father the devill, & the works of your Father ye will doe. *Iohn* 8 44. Liers for deceit, & Murtherers for miſcheif; theſe are the ſpirits he ſends forth, which ſurely comming as they doe, out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet, they are not ſpirits properly ſo called: They are therefore Emiſſaries ſent forth by them, men of nimble wits, and parts, active for nimbleneſſe, and cloſe conveyance: and full of deceit and miſchiefe. And theſe are the ſpirits are ſent forth: and here ſaid to be three ſpirits comming out of their mouthes, not as if one came out of the mouth of one, and another came out of the mouth of another; but all three of them came out of all their mouthes together at once. It is not rightly tranſlated here, that he ſaith he ſaw them comming out; for the word *comming out*, is not in the originall: *but hee ſaw them out of thoſe mouthes*, out of thoſe mouthes they had came; thence they had their originall, and from thence they ſprange.

Much inquiry there is who they ſhould bee: I will not trouble you with variety of mens judgements, The Dragon is no more here the Turkiſh Empire then before, but the Dragon here is hee that is before called Satan, acting *Rome*, and ſo hath ſeven Heads, and ten Hornes; which are the Armes of *Rome*, as yee have heard before, not of *Conſtantinople*: And it is hee that conſults, and conſpires with the Beaſt of *Rome* to ſend forth theſe three uncleane Spirits. Now if you ſhall put all together that hath beene obſerved by different Interpreters, and conſider withall what kinde of ſpirits the Catholique Church, and the head thereof (the Biſhop of *Rome*) hath troubled the Church withall, yee ſhall finde they all fall under three ſorts: three ſorts of ſpirits they doe all iſſue from; and theſe have all inſpired and breathed into them the very Character of the nature which is found in the Dragon, the Beaſt, and the falſe Prophet. There are many rables of popiſh orders, which were endleſſe to name now: But they are all ſummed up in three Heads: for all the other are but hangbies, and traines to them: all the Emiſſaries of *Rome*, the ſpirits whereby ſhee hath troubled the Church, they all fall under theſe three, either Cardinalls, Biſhops, or Jeſuites: and under the Jeſuites I ranke all regular Fryers, they are all of them of one nature, regular

is called *Sodom*) ſo are theſe plagues of ſpirituall *Sodom*. The Frogs they came upon them cunningly, and would come into the Kings Pallaces, and no place could be kept free from them: Even ſuch are theſe three uncleane ſpirits, no place can they be kept out from. And like unto Frogs are they for their continuall croking; nothing but one kinde of tune: their own matters they never leave croking of not like theſe Frogs here in *America* that have a ſeverall tune in each part of the yeare, but they are alwayes in one, or two, or three at the moſt; either the Catholique viſible Church, or the Pope the Judge of controverſies, or of viſible ſucceſſion. And then looke as yee ſee it is with Frogs they are moſt buſy with their notes when it growes darke, and in the heat of the day they are a great deall more ſilent, for then they get them downe into the mud; ſo it is with theſe uncleane ſpirits, they ly cloſe if the light of the Goſpell ſhines forth brightly; And if it grow warme in the zeall of the ſpirits of Chriſtians, then yee here no newes of them, but they are in ſome muddy places then, they are huſht then: If you ſhould come with a Torch in the midnight they are ſilent and ſtill then.

But now when there is want of light, or want of heat of Religion, then it is indeed that theſe ſpirits are moſt croking, and tumultuous, and unquiet: but otherwiſe if the ſpirits of Chriſtians and States-men grow warme in Religion, ther's no noiſe nor newes of theſe ſpirits; ſo theſe are the three uncleane ſpirits that come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet. And theſe three have left a ſpice of their own nature in them, the Devill hath left a ſpice of his murther and malice againſt religion, and well ordered government tending to diſorder; the Catholique Church hath left them hir ſtate and preheminence, hir Lordly Dominion and ſpirituall ſupremacy, and authority, carving all before him; The falſe Prophet hath left them corrupt Doctrine and corrupt worſhip; Theſe corrupt all where they come, and with cleanly conveyance in the Name of the Lord, and thus ſaith the Lord: when indeed it is nothing but the meere inventions of the ſinfull falſe hearts of the ſonnes of men. To goe on a little further in the expoſition of theſe ſpirits.

They are the ſpirits of Devills, That is to ſay all of a devilliſh

nature ; they are not Gods spirits: men they will be accounted to be, but they are spirits of the bottomlesse pit, the spirits of Devills, Devills for learning, and Devills for deceit, and Devills for mischeife.

Working miracles,] It is a proper worke of the second Beast, but they are all but lying wonders, they come (saith the Apostle *Paul*) *with all power of signes and lying wonders. 2 Thes. 2. 9.* And these being all thus furnisht, the Text tells you,

They goe forth unto the Kings of the Earth] by Earth in this booke is meant the Earthly Religion, and so to the Princes of Earthly religion they goe forth, therefore they goe unto the Kings of the Earth, *And of the whole World*] They doe not containe themselves in the limits of Christendome, but the other Princes, the Princes of the whole world (that is to say) to *Pagan* Princes. They would have power to prevent (if it were possible) this great mischiefe to themselves, that they might crush these Christian Kings that brought in the reformation; Therefore they goe forth to the Kings of the Earth, and of the whole World, *To gather them to battell, To the battell of that great day of God Almighty.*] That's not the last judgement, (as some have thought) there will be no warring then; but every day of great execution is called a great day of God Almighty. But that we shall speake to (God willing) when we come to it, of that great day of God Almighty.] But what day is that? yee have it expounded in the 19. *Rev. 17. It is the day of Gods great Supper; that yee may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, &c.* This is the great day of God Almighty, on which these worldly and wicked, these Popish and Pagan Princes with all their power, and all their forces, and armies they are able to make, shall come forth against the Lord Jesus, and against these Christian Princes, that have beene serious, and studious in the reformation of Religion, and in the drying up of these streames of corruption. Thus you see the words opened, and the plaine and true meaning of them. I cannot speake of the comming of Christ now, and of the gathering together to the great battell of *Armageddon*, and I would not open more then I am able to finish at this present. Therefore now consider the Doctrine againe, and the truth of it, how it doth plainly arise from the words of the Text.

Upon

Upon the powring out of the sixth *Viall* (that is to say) upon the drying up of the current, and streames of the corruption of Antichristian religion, or Christian religion (for Antichristian religion is but the corruption of religion in Christendome,) The Dragon (that is to say the Devill) and the Beast (that is to say the *Roman* Catholique visible Church,) and the false Prophet (that is to say the Pope the head of the Church) did send forth out of their mouthes (that is to say out of their commands) three uncleane spirits, (that is Cardinalls, and Bishops, and Jesuites.)

To stir up the Princes of the Earth, and of the whole World, (that is both Popish, and Pagan Princes) to a great battell. To what end? ye may see by the occasion of it, is was upon the powring out the *Viall* of the wrath of God upon the streames of corruption of religion, therefore they would turne the streame a gaine, to prevent the way of the Kings of the East (that is) the conversion of the *Iewes*, by bringing in old Idolatry and superstition, spirituall Adulteries and Whoredomes, and Witchcrafts, for the maintenance of the Sea of *Rome*.

Thus you see the point plaine from the Text, neither is there any difficulty that remaines for the opening of it, that I doe discerne.

Now then for the Reasons of the point, and so briefly to come to the use. The reasons are two, why that upon this drying up of the streames of corruption of Religion these three great commanders should thus send forth such kinde of Emissaries, instruments that will bee active, and nimble to gather such a fearfull Battell against the Lord, and against his servants.

The first reason is taken from the nature of their Kingdome. *Reas.* 1. Antichrists kingdom is contrary to the Kingdome of Christ, his Kingdome is not of the Earth, theirs are from beneath; his Kingdome is not of this World, But theirs are of this World, These are of the World, saith *Iohn* speaking of Antichrist, in the 1 *Ioh.* 4. *Chapter 6 Verse*. And therefore (minde yee) the weapons of their warfare are carnall, full of malice, and full of envy, and devillishnesse; their instruments are not spirituall, but carnall, and worldly. And therefore being thus shaken as they are, their returne is not to Fasting and Prayer,

or the power of the holy Ghoſt, or the power of ſpirituall gifts, or ſo forth; theſe are eſtranged from them: And now they fall to carnall policy and worldly power, and devilliſh engines, and inſtruments, theſe are fit for this uſe. This is one Reaſon.

Rea. 2. The other reaſon is taken from their implacable malice and hatred againſt the reformation of religion, and the converſion of either *Iew* or *Gentile*, to the ſaving knowledge of the Lord Jeſus, there is nothing more grevious to theſe ſpirits then the proſperity of religion, they gnaſh their Teeth for paine in the former *Viall*, this is that will vex them more then all the reſt, to ſee theſe Rivers dried up, and theſe ſtreames dryed up, and now the holy City of *Rome* blaſted; this doth ſtirre them up to implacable malice, and miſchiefe: and now they care not who they confederate withall, ſo they may cruſh the Chriſtian Princes and hinder reformation; It was truly propheſied of by the Apoſtle *Paul*, *That evill men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.* 2 *Timothy* 3.13. So it is with theſe evill men here, if they ſee they cannot get victory over Proteſtants, though they have pretended warre with the *Turke* for the recovering of the holy Land, yet now they will conſent with him; they ſticke not who they agree with, ſo they may maintaine their war. To come then briefely to make ſome uſe of what ye have heard: the uſe of the point is thus much.

Uſe 1. Firſt, it may teach every noble wit, and every active ſpirit, and every man of cleanly conveyance, not to pride himſelfe, much leſſe to bleſſe himſelfe, in ſuch gifts and parts: what ever they be pride not your ſelves, bleſſe not your ſelves in them; you ſee heere is a Generation of nimble ſpirits, and active wits; cleanly ſpirits, ſpirits of as neat and cleanly conveyance as ever the World ſaw; men full of wit, and full of dexterity; men good for Church (as they count it) notable there; and not able for the Common-Wealth; they are marvelous fit for all kinds of imployment in their owne wayes, and thats very large for their owne ends; and yet ſee they are but made inſtruments to the Dragon to the Beaſt, and to the falſe Prophet: ſo that verily if a man now ſhould take pride in his gifts, and bleſſe himſelfe in the activeneſſe

of

of his spirit, and cleanly conveyance, aplaud himselfe in such kinde of inlargements as these be, I tell you the Devill hath as quick wits as you are; and as active spirits as you are; and men of as dexterous conveyance as you can be; And therefore never pride your selves in these, they are such as are as fit instruments for the Devill as for Christ, and many times the Lord Jesus takes lesse delight in such as these, then hee doth in plainer and simpler men; *Yee see your calling Brethren* (saith the Apostle *Paul*) in the 1 *Corinthians* 1. 26. How that not many wise men *after the flesh, not many mighty, not many noble are called.* It is I say (therefore) an abasement unto all flesh, and unto all the glory of the flesh; all flesh is as Grasse, and the goodliest of flesh and bloud, is but as the flower of the Field that fadeth away: take it at the best its but a Flower, but take them as they may bee improved by Satan none more mischeivous, none more active instruments for the Devill, for sinne, for Corruption then these fine quicke wits and spirits bee, These nimble wits, these active spirits; pride not your selves in these things I say; these are the most dangerous if the Lord set not in to take hold of them; pride not your selves (therefore) in these things, The more learned and witty you bee, the more fit to act for Satan will you bee if the Lord leave you, the more neat handed, and quicke witted and nimble spirited you bee, the more notable, and profitable will you bee for the Devill, if hee take hold of you: pride not your selves (therefore) in these, much lesse allow your selves in sacrificeing of these to Satan; But see you doe sacrifice your wts, and spirits, and dexterity, and what ever you bee, or have as a living sacrifice to Christ Jesus, to his advantage: or else they will bee improved to the service of the Devill, and his instruments, The great and monsterous Beast, the *Roman* Catholique visible Church, and the head thereof, the holy Father the Pope, as they call him.

Secondly, it may take off the fond doting of the sonnes of men upon the lesrning of the Jesuites, and the glorie of the Episcopacy, and brave estate of the Prelates. I say bee not deceived with these pompes, and empty shewes, *Use 2.*

and

and faire repreſentations of a goodly condition before the eyes of fleſh and blood, bee not taken with the applauſe of theſe perſons, yee have many at this Day, that ſtand and wonder upon the reading of the Jeſuites, at the witty inventions, and marvelous dexterity of judgement. They are ſtrong perſwaders, and ſtrange practitioners of what they take in hand: marvelouſly are men taken with the ſtrength of their judgements, and the ſtrength of their wits; And dote mervalouſly upon the Cardinalls, and upon the Biſhops, and upon the Jeſuites, and upon holy Catholique Mother Church, and their holy Father the Pope. Theſe are the gods many of them doe adore.

I pray doe but looke well upon them all, what are they? all of them? Let but the holy Ghoſt give his judgement of them, (who is onely wiſe) let his Counſell bee taken, and what? They are ſpirits indeed, but uncleane ſpirits, ſpirits of Devills, that come out of the mouth of the Dragon, and out of the mouth of the Beaſt, the *Roman* viſible Catholique Church is in the eſteeme of the Holy Ghoſt a monſterous Beaſt (as yee heard in the 13 Chapter *Revel.* 1 *Ve.*) And the head of the Popiſh Church a falſe Prophet. And what are theſe nimble wits, and goodly glorious perſons yee ſpeake of? uncleane ſpirits neither fit for meat nor ſacriſice, neither fit for Church nor Common-Wealth. Oh ye will ſay they are fit for both; But ſaith the holy Ghoſt they are Frogs, and not Church-men (as they call them) and uncleane, and not fit for civill uſe: neither fit for Church nor State; but fit to corrupt both, and breed corruption in both: Frogs they are and their Songs are much what as Frogs are, if yee mind them their note is alwayes much at one, either viſible ſucceſſion, and that's one note; the Judge of controverſies, which they ſay muſt bee the Biſhop of *Rome*, and the Roman Catholike viſible Church the holy Mother Church as they call it, theſe are their notes, their Song, but it is but a Frog-like Song what ever they thinke: and yee ſhall ever finde it, that when Religion hath beene moſt lightſome, and Princes and States-men have beene moſt warme in Religion, then yee ſhall here no noiſe of theſe

theſe Frogs, they ly cloſe in the mud; But when Religion growes darke once, the ſhadow of the Sunne growes low, and large, when Chriſtians wax cold, and Courtiers begin to be Popiſh, or carnall, or I cannot tell how conformable to the corruptions of the times, then they begin to croke loud, and all things muſt be as they will have them: but I ſay take them as they be, and they are but uncleane Frogs, that doe corrupt both Church, and State. And (mind yee) they are confederate with the Dragon, the Beaſt, and the falſe Prophet. Yee ſhall finde it in time that they will be confederate with *Turke*, or *Ruſſian*, *Indian* or *Infidell*, they will be ready to confederate with them all, and make no ſcrupill of theſe things. And yet they (as men thinke) are the onely Patriarkes, and make the greateſt ſhew of religion: bee not deceived, you ſee how the holy Ghoſt deſcribes them. And let thoſe that are of God learne what they are.

And thirdly, this may ſerve to teach Chriſtian Princes, and States, that when Religion comes to bee reformed, they muſt looke for battells, and great battells: There is no hope that Satan will reſt, the Dragon cannot reſt when his Kingdome is ſhaken; And hee hath ſuch of his confederacy, the Beaſt, and the falſe Prophet, that cannot be ſtill, Eſpecially when the ſtreames of *Rome* begin to decay: the ſtreames that doe water and refreſh *Rome*. Then looke for Warres, and Tumults of Warres, great Warres, muſtering up of Popiſh Princes, and their Armies, and pagan Princes, and their Armies, there will be no backwardneſſe in theſe earthly ſpirits, in this caſe, to the captivating of all (if it were poſſible) to the maintenance and ſupportance of *Rome*. *Uſe 3.*

And laſt of all, and ſo. I make an end. Let this bee the laſt uſe. It may ſerve to be ſome ground of ſtay unto Chriſtian Princes, and ſuch as ſhall bee inſtruments of this reformation which this ſixth Angell brings with him, Inſtruments of this waſting and drying up of the corruptions of Religion which ſhall waſte *Rome*; I ſay though great Warres may ariſe from all the chiefe Princes of the *Uſe 4.*

VVorld, both Popish and Pagan, and a great day of battell it will bee when ever those dayes doe shine forth (as hasteing they be,) why yee shall finde this to be the comfort of it, a great day it shall bee, It is so said in my Text, but not a great Day to the Beast, nor a great Day to the Dragon, nor a great Day to the false Prophet, (They looke for a Day of it,) but it shall be a great day of GOD Almighty: men are afraid if they stirre they shall bring Warres about their Eares, true they shall doe so, they will arise at once: but though the battell will bee great and terrible, yet never the lesse most comfortable to the People of God: It will bee a great Day indeed, but a great Day of the Lord God Almighty, that hee may offer a great sacrifice to himselfe by the hands of his servants, that all the foules of prey and the beasts of prey may all of them come, and eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of Horses and of them that sit on them; and the flesh of all men, both free and bound, both small and great; It will I say bee a great Sacrifice to the Beasts of prey, and the foules of prey: It shall be a great day indeed, but it shall not be a great day to the Papists, not a great day to the Dragon, nor to the Romish Catholique Church except it be a great day of their destruction, and that it will be indeed, as yee shall see when this battell is to be fought in the nineteenth Chapter, and they shall never trouble the World more, that will be the issue of it; The Dragon is reserved to a further day; but hee shall bee bound for a thousand yeares, and afterwards shall make a great battell with the Saints, but after that shall be taken, and then cast into the lake for ever: But this will be a great day of God Almighty, wherein hee will powre out all the *Vialls* of his wrath upon the enemies of God, and his people; that the Name of the Lord GOD Almighty may bee praysed from the rising of the Sun to the going down thereof.

And therefore great and wonderfull are the Workes of the Lord that hee doth reserve for after ages, wherein the lofti-nesse of man hee will lay low, but his name only shall

be

be exalted, *Esay* 2. 2. Speaking of a farre lesse day then this that I am now speaking of; It will bee a great day to the glory of God, and the good of his people; To the inlargement of the Church of Christ, but of destruction to the enemies of the Lord Jesus: That they may be overthrowne, and taken and cast into the bottomlesse pit, never to rise up againe.

THE THIRD SERMON
UPON THE SIXTH
VIAL.

REVELAT. 16. 15.

Behold, I come as a theefe: Bleſſed is hee that Watcheth, and keepeth his garments, leſt he Walke naked, and they ſee his ſhame.

YOu have heretofore heard that theſe words ſet forth a deſcription of the pouring out of the ſixth Vial. Set forth it is by the ſubject, upon the great River *Euphrates*. By the effects, they were double: Firſt, Immediate, the waters thereof were dryed up. The ſecond was Accidentall, and mediate, warlike preparation. The former effect of drying up the River, was amplified by the end; That *the Way of the Kings of the Eaſt might be prepared*. The accidentall effect, (which was warlike preparation) was ſet forth by a double argument: Firſt, by the efficients, Principal and Inſtrumentall. Secondly, by the watch-word which the Lord gives his people. The efficients were (principally) the Devill, the Beaſt, and the falſe Prophet. The Inſtrumentals were certaine ſpirits, for nature: three ſpirits for number: Uncleane for quality: Like Frogs for ſimilitude: Out of the mouth of the Beaſt, the Dragon, and the falſe Prophet: For their originall which are deſcribed by their effects, which are three: They work miracles; *They goe forth to the Kings of the earth, to gather them to battell:* And thirdly, *They doe gather them together into a place called in the Hebrew tongue Armageddon*. The watch-word which is the ſecond Adjunct, obſerved in this warlike preparation, is the watch-word of the Lord Jeſus to his people (in the words of my Text) there are two parts

of it: Firſt, a deſcription of the manner of his comming: by a compariſon taken from the manner of a theefe: *Behold I come as a theefe.* The ſecond is a word of promiſe, unto ſuch as watch and keepe their garments at that time. The promiſe is firſt of bleſſedneſſe to them: And ſecondly, the prevention of the diſcovery of their owne *nakednesse and ſhame: Bleſſed is hee that watcheth and keepeth his garments, leſt he walke naked, and they ſee his ſhame.* Not to repeat what hath been delivered, that which offereth it ſelfe here to our conſideration, is a two-fold doctrine. the firſt is this:

Doct. 1. When Frogs, and uncleane Spirits, (that is to ſay) when Popiſh Inſtruments ſhall goe forth *To gather the Princes of the earth, and of the Whole World, unto battell:* And thoſe Princes ſhall go forth to battell againſt the Lord and his people. It is behovefull for the people of God, to behold the Lord Jeſus comming againſt them, or *comming to them as a theefe.* That's the note: when the Lord expoſes his people to great trials, by the buſie diligence of thoſe Frogs, or by the violent rage of the Beaſt and Kings of the earth, againſt Religion: The Lord then cals his people to behold him comming upon them, (I meane upon all the profeſſors of the Goſpell) the Lord cals them to looke upon him comming at them, or *comming to them as a theefe. Behold* (ſaith he) *I come as a theefe.* When doth he ſay ſo? when theſe Frogs were let forth: Thoſe unclean ſpirits of Devils ſent forth to ſtirre up *the Kings of the earth, and of the World to gather them to battell,* againſt the Lord, and againſt his people, and againſt Chriſtian Religion, and them that maintaine it. Then, *Behold, I come as a theefe:* They are the words of the Lord Jeſus. Becauſe the notes are double, that the Text holds forth; I muſt be briefe in either of them.

As a theef] The Scripture hath reſpect to a foure-fould manner of a theefe comming. He doth not come as a theefe in Juſtice or robbery: That the holy Spirit of the Lord Jeſus cannot be capable of. How can hee ſteale any thing from us, which is not his own: There is nothing but it is his, and therefore in that ſenſe he cannot be ſaid to come as a theefe, (But yet) as a theefe he can come ſuddenly, and he can come ſecretly and ſlily, yea, and he can come alſo violently, and terribly, as a theefe.

Thus he can come, and thus he is deſcribed in the Scripture to come; which, though ſome think it to be at the laſt judgement, yet

yet I cannot so conceive it; for here's a world of businesse that is to be translated after this Vial is poured out: above a thousand yeers after this, before the coming of Christ to the last judgement, but his coming in any notable judgement, his coming, especially if it be a coming suddenly, and secretly, and powerfully: It is coming as a thief, as ye have an instance of it in *Rev.* 3.3. to the Church of *Sardis, I will come on thee as a thief.* How like a thief? *Thou shalt not know what hour I will come upon thee.* And so in *Luke* 12. 39. *If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.* But coming suddenly, and secretly, at unawares therefore it comes to passe, that the good man of the house is asleep, and the thief breaks thorow and steals, when all is hisht then he comes, like a thief in the night, 1 *Thes.*5.2. *Your selvas know perfectly, that the day of the Lord so cometh, as a thief in the night.* So like a thief hee comes suddenly, and secretly. Thirdly, he comes as a thief, to take away, and bereave a man of such goods as he carnally keeps, not to steal from him, but to recover his own: Though not as a lawlesse thief stealeth, yet as a just recoverer of his fathers goods, out of the hands of those that have not been faithfull in improving of them. *John* 10.10. *The thief cometh not, but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundantly.*

And so he may come also to kill; but not unjustly, as a thief, but verily as a just Judge, upon those that do not watch, and keep their garments: He may take their garments, and leave them naked, that men may see their shame, and justly too, because they have not watched, but have suffred themselves to be defiled.

Thus then Christ will come at that time (yee shall have many men serious of Reformation, when the Lord shall dry up the River *Euphrates*, that makes glad the city of *Babel*) when the ten Kings shall come to make the Whore desolate: the Lord will then come and try all those Kings and their souldiers, who ever they are he will try them: in the Frogs he will try them, secretly and slily, for they will not cease to be inchanting, as secretly as they can, into the hearts of Kings, and all godly spirits; to turne things backe againe into the former course of corruption: into those idolatries and thefts, which made glad the City of *Rome*, and which did uphold the *Turke*.

And in the Kings of the earth, and of the world, he will come upon them as a thief violently and terribly, to ſhake the hearts of all the Kings of Chriſtendom (as its called) to withdraw them from the Reformation of Religion, which they ſhall be zealouſly addicted to; ſuddenly to drive them to their former ſuperſtition of their fore-fathers. So in one ſort of theſe he will come as a thief, ſecretly and ſlily; In the other ſort of theſe, he will come as a thief, violently and terribly.

Reaſ. 1. If ye ſhall ask the Reaſon of the Point, the Reaſon is ſhortly this; Firſt, it is taken from the inſtrument in which Chriſt doth come, for Chriſt is many times reſembled by the inſtruments which he uſeth; if he uſeth inſtruments of a ſtill voice, then he comes not with a rending, but with a ſtill voice: ſo ye read in 1 *Kings* 19.12. So here he comes in theſe unclean ſpirits, for the Lord acts them; he comes in Potent Princes, for he is ſaid to come in the likeneſſe of theſe, he comes in them both; and he is ſaid to come as a thief, in the likeneſſe of theſe Frogs, becauſe they come in his likeneſſe. *Ye ſhall have many falſe Prophets come in my name*, (ſaith Chriſt) *Mat.* 24.24. Take heed of them, for they ſhall deceive many; they ſhall come ſecretly, and ſlily, and play legerdemain, and by that means deceive many; and they ſhall come outragiouſly, firſt againſt the Lord and his people; and the Lord comes forth in their rage: that look as it is ſaid (by ſome Interpreters) of *Paul*, 1 *Cor.* 15.32. *He fought with beaſts at Epheſus, after the manner of men*; they interpret it thus, not that ever he was put to any ſuch triall (that any probable Stories mention) in *Epheſus*, or any where elſe; but *he fought with beaſts at Epheſus, after the manner of men*; becauſe, the men of *Epheſus* fought with him after the manner of beaſts: So Chriſt is ſaid to come in theſe men, becauſe they come in the name of Chriſt, and plead for the Catholick Church of Chriſt, and the Vicar of Chriſt. *Behold, I come as a thief*; they are all but theeves, though they pretend to come in the name of Chriſt; that may be one part of the meaning: But yet notwithſtanding, this that followeth do I moſt of all cleave unto, not excluding that.

This may be another, taken from the authority of Chriſt, and power of Chriſt, in leading a people into temptation, what ever the inſtruments be; I ſay it is the Lord Jeſus that leads his people into all kindes of temptation, whatſoever the inſtruments be: If any Prophet be deluded, it is Chriſt the Lord hath deluded

that

that Prophet: Or if any Tyrants be ſet up, it is the Lord that ſets them up: Or what ever unclean ſpirits come againſt his Church, it is the Lord that ſtirred them up, it is the Lord that ſtirred them up unto this battell againſt his Church, it is the Lord that ſtirred them up, what ever the inſtruments be, be they Frogs, or unclean ſpirits that gathers to the battels of Pray; And therefore we are taught to pray in (that which is commonly called) the Lords Prayer (*Mat.* 6.13.) *Lead us not into temptation:* We pray to the Lord, that he would not lead us into temptation: As who ſhould ſay, to the Lord it belongs, to bring one creature againſt another; the devil againſt *Eve*, and *Eve* againſt the devil; the Lord it is that brings the evil, whoever be the inſtruments; it is the Lord that brings his challenge into the field, he brings *Goliah* into the valley of *Elah*. And therefore when it is ſaid, 1 *Chron.* 21. 1. that *Satan roſe up againſt Iſrael, and provoked David to number Iſrael.* In 2 *Samuel* 24. 1. it is ſaid, *The anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah.* The Lord was angry with the people, and then he let Satan looſe to tempt *David* to number the people: It was the Lords doings, though it was Satans act. And ſo, when *Micaiah* in his Viſion *ſaw the Lord ſitting on his Throne, and all the hoſte of Heaven ſtanding by him, on his right hand, and on his left. And the Lord ſaid, Who ſhall perſwade Ahab, that he may go up, and fall at Ramoth-Gilead? And one ſaid on this manner, and another ſaid on that manner.* At length (ſaith the Text) *there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid unto him, Where with? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his Prophets. And he ſaid, Thou ſhalt perſwade him, and prevail alſo:* (ſaith the Lord) *Go forth and do ſo.* 1 Kings 22. 19, 20, 21, 22. So that (minde you) whoever goes forth, the Lord ſends him, the Dragon, the Beaſt, and the falſe Prophet, may give one Commiſſion, but the Lord gives him permiſſion; yea, and (I may ſay) Commiſſion too: For in effecting the thing, the Lord doth it; that as *David* ſaith of *Shimei, The Lord hath bid him curſe me:* (that is to ſay) he hath given him effectuall liberty, and opportunity to do the thing, as if he had given him a command to do it. If a falſe Prophet ariſe (ſaith the Lord in *Deuteronomie*, Chapter 13. Verſe 12.) and give thee a ſign,

and

and a wonder;) ſaying, *Let us goe after other gods, Thou ſhalt not harken unto the Words of the Prophet, or unto the dreamer of dreames: for the Lord your God proveth you, to know Whether you love the Lord your God With all your hearts, and With all your ſoules*

The Lord will ſuffer ſuch to come, and this he doth to try his people, ſo that (mind you) it is the Lords doings, it is he that commands a theefe, when he comes like a theefe: it is the Lord that ſends forth ſuch that are clothed with ſheeps skins, but inwardly are ravening wolves; though they have no direct commiſſion from God, yet they have ſuch ſecret permiſſion from God, and commiſſion by giving them oportunity to do that which they come for; that indeed the Lord comes: *Beloved, think it not ſtrange* (ſaith the Ap: *Peter*, 1 *Pet.*4.12.) *concerning the fiery triall, Which is come to try you, as though ſome ſtrange thing happened unto you.* He means the ten Perſecutions, the Perſecutions in *Nero's* time, and thoſe that were to follow. Let no man think it ſtrange; why? for judgement muſt begin at the houſe of God, ſo that (mind yee) all the fiery trials, what were they but the judgements of God: God ſends them forth in his fatherly wiſdome, and by his Soveraigne Authority, to try the patience, and wiſdome, and watchfulneſſe of his people: And therefore it becomes the people of God, when they ſee ſuch creatures budge, and when they ſee the Kings of the earth ſtirre: then, *Behold,* ſaith the Lord, *I come as a theef,* ſuddenly, ſecretly, ſlily, and violently.

Vſe 1. And the uſe of this point ſerves to teach us neither to juſtifie men, nor to condemne the Lord Jeſus, for that were a ſinful violating of the Scripture. Let it be therefore a caution to teach us to avoid both theſe, and neither to juſtifie theft, nor to condemne the Lord; it is not the Lords meaning, but make account of this, though the Lord come as a theefe, that doth not juſtifie theft, but aggravate the ſin of theft: If a theef ſhall make uſe of the opportunities, which the providence of God puts into his hand, of the nimbleneſſe of his wits, and the authority he hath in his ſpeech, and the powre he hath with Princes: I ſay that man that ſhall abuſe ſuch things as are given him of the Lord, this doth not excuſe their ſin, much leſſe juſtifie it, but it aggravates it, and they ſhall find it ſo one day. It is a very divine ſpeech of our Saviour, *Iohn* 19. 10,11. *Pilate ſaith to him, Knoweſt thou not that I have*

power

power to crucifie thee, and have power to looſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore hee that delivered mee unto thee hath the greater ſinne. And it implyes alſo (and it had been a wholeſome leſſon for *Pilate* to have ſuckt out of it) that it was the greater ſinne in *Pilate*, to abuſe his authority, to condemne the Lord Jeſus.

For *Judas* to betray Chriſt to the Jewes Eccleſiaſtical Authority: and for the Jewes to deliver Chriſt into the hands of *Pontius Pilate*, it was a great ſin, and ſo much the greater, becauſe *Pilates* authority was of God; and they would arme the ſword of God againſt the Lord Jeſus: And if *Pilate* had the power given him of God either to crucifie Chriſt, or looſe him: if he ſhall abuſe his authority, in putting Chriſt to death, as he did: *Then he that delivered me unto thee hath the greater ſinnes:* But thou then that doſt abuſe thy power, to crucifie me, ſhalt bee found very ſinfull in the end: So that, that will not excuſe any Inſtrument for abuſing the power for ſuch an end. If God raiſe up *Pharaoh* (*Exod.*10 16.) to make his power knowne, and to declare his name thorow-out all the world: If he ſhall abuſe this Authority, the more heavy will the wrath of God be upon him; and it will not be for him and ſuch like to complaine againſt God; and ſay he hath ordained me to it; *Oh man Who art thou that diſputeſt againſt God:* for God never doth it, but being over-juſtly provoked by the creature. Therfore ſo much the greater is the ſin of any that will abuſe their wits and parts in a way of ſin againſt God: And therefore it muſt teach men to beware of excuſing theft: And neither is their unrighteouſneſſe in Chriſt, *For the Lord is righteous in all his Wayes, and holy in al his Works, Pſal.* 145.17.

He doth not theſe vnclean ſpirits, (Cardinals, Biſhops and Jeſuits) any wrong; but even as the Seraphims cryed one to another, ſo let us learn, *Holy, holy, holy is the Lord of hoaſts; the Whole earth is full of his glory.* When is this? When he ſends *Iſaiah* to harden the hearts of the people, and make their ears deaf, *Iſa.6.* 3,-10. So that let the Lord and his Throne be guiltleſſe, and let guilt lye upon theſe theeves; theeves and robbers, let them bear the burthen of their own ſins.

If we aſk how this can be imagined? *Anſ.* All this acting With theeeves is an accidentall concurring; in all theſe things the.

are fallen, they are not worth half, nor (it may be) one third of that they were; the Lord hath done this, he hath come upon us on a ſudden like a thief, and bleſſed be his name for it.

Secondly, it helps us in the uſe and improvement of them all, it naturally leads men by the hand, to humble themſelves under the hand of God: and this is the onely way to obtain deliverance, 1 *Peter* 5. 6. *Humble your ſelves under the mighty hand of God, that he may exalt you in due time*: Its not the caſualties or calamities of the Country that comes either by chance, or fortune, but from the Lord, he taketh away all, by one means or another, takes away all; whether by our pride, that we muſt have every new faſhion, and be like the men of the world, in houſes, apparell, and the like, or daintineſſe, that we muſt have our varieties, be it what it will be, though it coſt never ſo much; and no matter what follows, though it eat up our eſtates, and brings us into want: The Lord hath made uſe of our folly, and pride, and daintineſſe, our idleneſſe, our covetouſneſſe, (or what ever it be) to bring us into poverty, the Lord hath done it; and let the people of God ſee the hand of God in it.

Thirdly, it leads you by the hand in all the ſad changes that paſſe over you, to look to the Lord, and to wreſtle with the Lord, and not to ſtand wreſtling with men: *Jacob* he is in trouble, and he wreſtles with the Lord, *Geneſis* 32. 26. And ſo it behoves the Lords people to wreſtle with the Lord, and not to ſtand conteſting with the Biſhops, nor with the Jeſuits, as it may be men may do: No, no, prevail with the Lord, and get him to turn all things about; and if *Jacob* get God to bleſſe him, *Eſau* ſhall not (then) curſe him. I will not let thee go till thou bleſſe me; and if the Lord bleſſe *Jacob*, *Eſau* ſhall be curs'd.

And laſtly, it will help you to quit your ſelves like men in all the things that do befall you; as *Paul* ſaith in 1 *Corinthians* 16. 13. *God hath ſet us* (ſaith the Apoſtle) *upon a Theatre*, (as the word is in the originall, 1 *Corinthians* 4. 9.) *unto the World, and unto Angels, and unto men*; therefore ſaith he, *quit your ſelves like men*, as *Heb.* 10. 35.) *Caſt not away your confidence, which hath great recompence of reward; for ye have need of patience*, &c. It behooves Chriſtians to quit themſelves like men, ſanctifying the Lord in all conditions, in afflictions and croſſes, wreſtling with him to turn away theſe things, and to turn us from all our evil wayes; and then walking in a holy ſelf-denial, and in-

tegrity of heart and life, giving every man his own: And ſo while we walk in pathes of holineſſe and righteouſneſſe, in humility and meekneſſe of ſpirit; unclean ſpirits may come out againſt us, and the Lord come as a thief upon us, and yet when he doth, we ſhall keep our own garments. So much for the firſt Point.

The ſecond Note is this; that

Doctr. 2. A watchfull Chriſtian that keeps his garments in times of fraudulent, or violent calamities, or triall, injoyes his own bleſſedneſſe, and prevents the ſhamefull diſcovery of his own nakedneſſe.

Its evident in the Text, *Behold, I come as a thief: Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.* He that watcheth, and keeps his garments, when Chriſt cometh he is bleſſed, that is, he injoyes his own bleſſedneſſe, and increaſeth it, and eſtabliſheth it; and he ſhall by this means prevent the diſcovery of his own ſhame and nakedneſſe, or his ſhamefull nakedneſſe.

Queſt. What are theſe garments, garments in the Plurall Number?

Anſw. They are interpreted briefly in the 19 Chapter of the *Revelation*, Verſe 8. *The fine linnen is the righteouſneſſe of the Saints.* There is a double righteouſneſſe of the Saints; there is an inherent righteouſneſſe, and an imputed righteouſneſſe: An inherent righteouſneſſe, *He that doth righteouſneſſe, is righteous*, 1 John 3.7. There is a righteouſneſſe therefore of a mans own, to wit, ſpirituall graces; as, *Zachary and Elizabeth were both righteous before God*, Luke 1.6. And it is well obſerved by ſome holy Divines, that he puts a double Epithite upon this righteouſneſſe of the Saints, a double commendation; they are pure, and they are bright, this fine linnen its both pure and bright; for the words are in the originall καθαρὸν καὶ λαμπρὸν (and they well obſerve it) pure, becauſe imputed, righteouſneſſe is pure indeed, and hath no ſpot in it, but it is not bright, you can ſee no great matter in it, it maketh no great ſhew before men: A man may be very much defiled, and be ſubject to many ſcandals, and yet cloathed with the garment of imputed righteouſneſſe; the righteouſneſſe inherent, is the righteouſneſſe of a godly heart and life before men; *Let your light ſo ſhine before men, that they may ſee your good works*, Matth. 5.16. The righteouſneſſe of Chriſt imputed

puted (I mean the righteouſneſſe of Chriſt received by faith, and imputed by grace, is a pure righteouſneſſet hat ſhines before God, and not before men. But the righteouſneſſe inherent, thats not pure, (but very bright) before men. There is therefore a righteouſneſſe that is very bright, thats the righteouſneſſe inherent, expreſſed in our converſation; and there is another righteouſneſſe, to wit, the righteouſneſſe imputed, which is incomparably more pure: As it hath been ſaid of old, There is not the pooreſt Saint, though *Lazarus* on the dunghill, but is as pure as the Virgin *Mary*, *Phil.* 2. 8. So then thoſe are the garments, cloathed in bright and in pure garments: And theſe garments are the righteouſneſſes of the Saints. Garments, why? To cloath our nakedneſſe, for our naturall corrupt eſtate is nakedneſſe: Now both theſe are given to cover this nakedneſſe of ours; theſe Indewments, rightly ſo called; Indowments, or Iuduments, Knowlegde covers the nakedneſſe of our Ignorance; Zeal covers the nakedneſſe of our Lukewarmneſſe; Wiſdom covers the nakedneſſe of our Folly, Faithfulneſſe covers the nakedneſſe of our Unfaithfulneſſe and falſ-heartedneſſe; Humility covers the nakedneſſe of our Pride; Patience covers the nakedneſſe of our Paſſion; Chaſtity covers the nakedneſſe of our Wantonneſſe; and the Righteouſneſſe of Chriſt covers all: And as garments cover the nakedneſſe, ſo they keep us from the injuries of weather, wet and cold, &c. ſo do theſe garments keep us from all injuries in the world; all temptations from the devil, or our own corrupt luſts: And they do adorn us alſo, in the ſight of men, and make us beautifull, amiable, and glorious, as our garments which are not onely for neceſſity, but comelineſſe.

Now, *Bleſſed is he that watcheth, and keepeth his garments:* Which argueth, that our garments are kept by watchfulneſſe; watcheth unto what? *Watcheth unto prayer*, 1 Pet. 4. 7. *Watch*; (ſaith our Saviour to his ſleepy Diſciples) *Mat.* 26. 41. And, *Watch unto the Word: Wherewithall ſhall a yong man cleanſe his way? By taking heed thereto according to thy Word*, Pſal. 119. 9. Watch unto Prayer, and watch unto the Word, and watch unto your converſation and wayes, and then keep your garments and your ſelves clean; and then watch to the ſpeciall duties of your calling: *Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall finde watching*, (Luke 12. 37.) *Verily I ſay unto you, that he*

shall gird himself, and make them to sit down at meat, and will come forth and serve them. Then Peter said unto him, (ver. 41.) *Lord speakest thou this Parable to us, or even to all? And the Lord said, Who is that faithfull and Wise Steward, whom his Lord shall make ruler over his houshold, to give them their meat in due season? Blessed is that servant, whom his Lord when he cometh shall finde so doing:* in the 22 and 43 verses of the same Chapter. When a man watches to the improving of his calling, unto those good ends, for which God hath given him it. Why? *Blessed is that man, which when the Lord cometh, he shall finde so doing.* And fourthly, he watches unto his own heart, that he does not trust to his own righteousnesse; and runs away from God by deceitfulnesse and unbelief of his own heart: *Take heed* (saith the Apostle) *lest there be in any of you an heart of unbelief, to depart from the living God,* Heb. 3. 12. And so, Watchfulnesse is opposed unto Drowsinesse, especially in good duties, *Luke* 6. 41. it is opposed to Sensuality, *Luke* 21. 34, 35, 36. it is opposed also to carnall Security, 2 *Thess.* 5. 2, 3, 4. So see now by this means, whilest a man watcheth unto prayer, watcheth to the Word, watcheth to his calling, and watcheth over his own unclean, corrupt, and deceitfull heart; Hence it comes to passe, that he keeps his garments so bright; in one word, he keeps faith and a good conscience, and faith helps him to keep his garments: He keeps holinesse and righteousnesse, and all is kept in this holy way. So that by this means, what ever theeves or robbers come, a mans garments are kept clean; he is not gulled out with those Frogs, nor frighted or tyred out with these Kings of the earth. So that by this means he doth not shew his own nakednesse, but doth injoy his own blessednesse.

Reas. 1. For the Reason of this Point briefly, and so come to the Use. The Reason is taken from the Lords graciousnesse, and tender respect to a watchfull spirit.

It is (as I remember) one of the aboundantest promises of grace that is made to any estate of Gods people, that he makes to a watchfull heart, in the fore-named place in *Luke* 12. 37. *Blessed are those servants whom the Lord when he commeth shall finde watching:* why, wherein lyes their blessednesse? *The Lord* (saith the Text) *shall gird up himselfe, and make them to sit down to meat, and will come forth and serve them.* A wel-girt Christian hath ever a well-girt Christ to minister to him; that as his garments

to pray, and to heare our prayer
us, he will ſupply us, and carry
And a ſecond Reaſon is take
corrupt n ture, eſpecially in a C
Chriſtian will bluſh and be aſha
God and men. *O my God* (ſaith
to lift up my face to thee my God,
over our head, &c. Ungirtneſſ
with ſhame. I ſay, if this be th
kedneſſe of it, that a man is not
his body, as a Chriſtian of the
then (mind yee) he that watche
joyes his own bleſſedneſſe, and
of his own nakedneſſe. The uſe
Firſt, it may teach us, how to
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tion of both. Look at your paſſi
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neſſe and ſhame of a man. If a
not Gods will, the ſhame of ſtu
heart. A ſpirit that is not lively
drowſie, it is a ſhamefull naked
ſhame of a man; Pride is the ver
himſelfe the goodlieſt of all, an

ſtreams of *Euphrates*, that makes glad none but Cardinals, and Biſhops, and carnall hearts; whatſoever is a ſupport to new *Babylon*, or old; whatſoever maintains Popiſh Idolatry, or Turkiſh Tyrannie: But to beſtir themſelves like men, that ſo the work of the Lord may go forward, and the ſtreams of the River *Euphrates* may be dryed up; what ever maintains Popiſh Idolatry, or Turkiſh Tyrannie, that all this were dryed up. What a cauſe of joy would this be to all the people of God! If ye hear any ill news from our native country, you will hear nothing but ſhamefulneſſe diſcovered. If men be not watchfull, ſhamefulneſſe in Doctrine, and ſhamefulneſſe in Worſhip, and ſhamefulneſſe in Government will be diſcovered, if men be not watchfull at this day: For now is the time that God goes about to pour out the Vials of his wrath upon the Throne of the Beaſt, to dry up the Epiſcopacie. And ye ſhall finde great way made for the drying up of the river *Euphrates*, for it will ſuddenly be dryed up. I ſay (therefore) it behoves men in this time eſpecially to be watchfull; and therefore let us pray for our Brethren, and for our ſelves in this regard, that the Lord would gird them and us cloſe, that our lamps may be burning, as men that are bound to dry up this river *Euphrates*, that makes glad *Rome*, but ſad the hearts of Gods people.

Laſt of all (to make an end) it will be a ground of comfort to all watchfull ſouls, to whom Chriſt comes as a thief; and yet when he doth come he findes them watching, and girt: (*If the good man of the houſe did know When the thief would come, he would ſurely Watch, and not ſuffer his houſe to be broken through*, &c.) I ſay in ſuch a caſe as this is; if the Lord give up the ſpirits of men (as I doubt not but he doth) thoſe that are ſo, take it for your comfort; yee that are cloſe girt, cary it home as an encouragement unto continuall watchfulneſſe. Such as walke before him ſpiritually and watchfully, marke what the Lord promiſeth you, for yee ſee what the bleſſedneſſe is which the Lord promiſeth. He ſhall not have bleſſedneſſe only, but he is a bleſſed man. *Bleſſed is he that Watcheth, he ſhall enjoy the Lord Ieſus Chriſt, and all Soveraigne good. He Will gird himſelfe, and Will ſit downe at table and miniſter unto you, Luke* 17.7. A man will not ſay ſo to his ſervants. But (mind yee) here's a difference, that if ſo be a man have walked with a watchfull frame of ſpirit, the Lord will ſerve him. A man that hath kept his garments without ſpot, *Vſe* 3.

the..

the Lord ſo well approves the frame of his ſpirit, as that he will gird himſelf, and will ſerve him, (that is) ready prepared to do ſuch a ſoul good.

He ſhall finde him at ſupper, he ſhall finde him at the ordinances, at every ſpirituall duty he ſhall finde him; at leaſt, it will not be long, but he ſhall finde him. I ſet aſide extraordinary caſes of tryall, times of temptation and tryall, which may come upon any of Gods ſervants; and theſe ſhall not be long. The Lord will hide them under the ſhadow of his wings, and preſerve them from ſhamefull fals; or will hide the ſhamefulneſſe of them; and the Lord will for the preſent be girt cloſe to you: He will be ever and anon helping you in all trials and temptations, when you have moſt need of him, then ſhall ye finde him ready to be moſt near you. And therefore it is a marvellous comfort, and ſtay to a Chriſtian whom the Lord helps to be thus watchfull: He will be a Sun, and a ſhield; *and no good thing will he withhold from them that walk thus uprightly with him*, Pſalm 84. 11.

THE

THE FOURTH PART VPON THE SIXT VIALL.

REVEL. 16. 16:

And he gathered them together into a place, called in the Hebrew tongue Armageddon.

THESE words are the laſt part, of the deſcription of the Event that followeth, upon the powring out the *Viall* of the ſixt *Angell*, and in them is ſet forth the Efficacy of thoſe three Spirits of Divells: who as they are deſcribed, by their effect of working miracles, and going forth to gather men to the Battell of the great day of *God* Almighty, *ver.* 14. So they do prevaile, they did gather them together into a field, wherein the Battell was fought, and that is called in the *Hebrew* tongue *Armageddon.*

The place it ſelfe is of much difficulty, and much variety of Interpretations hath beene made of it, I may not ſo much as reckon them up, much leſſe ſpend time to refute them.

In a word, two things are chiefly to be opened; Firſt who is that [*He*] of whom it is ſaid, [*Hee gathered them together &c.*] Secondly what is this place. Thirdly why is it deſcribed in the *Hebrew* tongue. Fourthly what is this unto Chriſtian Kings. And fiftly wherefore is this Battell fought here?

1. *He gathered them together.*] Some underſtand it of the *Lord God* Almighty, and ſo it might well be meant, for it is he that gathereth the Nations together into the Valley of *Iehoſaphat*, *Ioel* 3. 2. Though that be not meant of this *Armageddon*, but is ſpoken of, *Revel.* 20. 8, 9. The Lord indeed, may not bee excluded from this worke, yet becauſe the ſame word is uſed, *ver.* 14. and it is an uſuall phraſe in that language, to joyne Verbes of the ſingular number to neuter Subſtantives of the plurall, therefore I would tranſlate this Verbe of the ſingular Number in the plurall, and ſay [*they gathered them*,] they went forth to perſwade them, and they did prevaile mightily with them. For the word in the native and proper meaning of that Language, is to be tranſlated in another Language in the plurall Number rather then in the Singular.

2. Into a place called [*Armageddon*] there be that tranſlate it to ſignifie the deſtruction of a Troope, now that may agree to any place under Heaven; And I know not then why it ſhould be expreſſed in *Hebrew*: A *Greeke* word might have expreſſed it as well. Some doe interpret it to bee the Mount of delights, which the *Turkes* ſhall compaſſe; but you ſhall finde that this is not that Battell; that is it which ſhall be fought in the Valley of *Iehoſaphat* (though they be uſually confounded by Interpreters) but that Battell to which they are here gathered, is fought in the 19. *chap. ver.* 17. to 21. The Battell of *Gog* and *Magog*, which is in the valley of *Iehoſaphat*, is ſpoken of in the 20. *chapter* of this booke; therefore you read that the Devill was bound a thouſand yeares, and then looſed out of Priſon, and at length caſt into the Lake that burneth with fire, and brimſtone; (*Rev.* 20. 10.) where he found the *Beaſt* and the falſe *Prophet*, who were both caſt in before, *Rev.* 19. 20. So that I dare not underſtand it to be meant indefinitly, nor of the *Mount* of delights; for I know not why they here ſpoke of (to wit Chriſtian Kings) ſhould goe to *Ieruſalem* to fight this Battell; their buſineſſe will lye neerer home. And whereas many thinke that the *Iewes* ſhall have a great ſtroke in this Battell, I dare not conſent unto that, becauſe there is but a way prepared for them in this *Viall*; they ſhall come in the ſeventh *Viall*; Theſe things put me off from cloſing with theſe, and ſuch like Interpretations: what then may be the meaning hereof?

Armageddon

Armageddon doth signifie the hil of *Megiddon*, for *Mayggeddon*, and *Megiddon* are but different writings holding forth the same thing: But why should it be called thus? shall this battell be fought there? there is no light for that. But as hee sometimes calleth *Rome* by the names of *Sodome*, and *Ægypt*; and *Babylon*, because of their neere resemblance one to another: So this is called *Armageddon*, because of the neere resemblance of that battell fought in this field, unto those battels which were fought in *Megiddon* in old time; For it is usuall in the Prophesies of the New Testament, to allude unto things spoken of in the Old: Now you may remember that three great battels have beene fought in *Megiddon*, and I conceive that the Holy *Ghost* maketh the events of the battell here fought, to bee like the events of those battels.

First there was fought the battell of *Deborah* and *Barak* against *Iabin* and *Sisera* which (the text saith) was by the waters of *Megiddo*, *Iudg.* 5. 19. This battell ended in a memorable and joyfull victory, celebrated with a joyfull *Psalme*, *Iudg.* 5. This overthrow there given was dreadfull to all their adversaries, they destroyed them all, and saved not a man of them: an eminent victory it was, and therefore *Deborah* prayeth, so let all thine Enemies perish O Lord, *ver.* 31. And *David* prayeth concerning Gods Enemies, doe unto them as unto *Sisera*, as to *Iabin* at the brooke *Kison*, which perished at *Endor &c.* And like hereunto will this battell in *Armageddon* be, when those *Canaanites* which have oppressed the Church of *God* shall be oppressed, and crushed in pieces by the 10. Kings that shall rise against them. 1.

There was a second battell fought at *Megiddon*, and that by *Iosiah* and *Pharaoh Nechoh* who met *Iosiah* at *Megiddo*, and slew him there, 2. *Kings* 23. 29. whereupon there grew a great Lamentation, in so much, that all *Iudah* and *Ierusalem* mourned for *Iosiah*, and *Ieremiah* lamented for *Iosiah*, and all the singing men and singing women spake of *Iosiah* in their Lamentations, 2 *Chron.* 35. 24, 25. And hereupon *Ieremiah* wrote the booke of *Lamentations*, as if he had seene the City ruined, their wives ravished, their children tossed upon the speares of their Enemies, because the breath of Church and Common-Wealth, and every Family was choaked in the death of *Iosiah*. And the like Effect of mourning shall this battell fought in *Armageddon* 2.

geddon worke in the *Iewes*, and ſhall become the riſe of their calling, when as they ſhall ſee the mighty power of *Chriſt* in rooting out all Image-worſhip, and worſhippers that have ſo long time hindered them, from comming to the knowledge of the *Meſſias*; then ſhall there be a great mourning amongſt them, as the mourning of *Hadadrimmon* in the valley of *Mageddon*, *Zach.* 12. 10, 11. Therefore it is ſpoken of in the *Hebrew* tongue, becauſe this ſhall befall the *Hebrew* people, as when you read, *Rev.* 9. 11. that the King of the bottomleſſe pit hath his name in the *Hebrew Abaddon*, and in the *Greek* tongue *Apolion*, it is to be underſtood that hee is a deſtroyer both unto the *Jewes* and *Gentiles*: and if you ſhall afterward heare of ſome that ſing *Halelujah*, know of a truth that it principally concerneth thoſe, in whoſe language it is ſpoken, (for every Nation is to praiſe *God* in his owne Language:) ſo the battell will be fought in *Armageddon*, becauſe as it will be a great deſtruction to *Gods* Enemies, ſo it will produce a penitentiall, and comfortable mourning at the length unto the *Iewes*.

3. But why is it called the Hill of *MEGIDDON*, theſe battels were fought in the valley? therefore the Holy *Ghoſt* would not expreſſe it barely by the name of *Magiddo*, that ſo he might point beſides theſe, at another battell which was fought in the hill of *Megiddon*: now the hill that looked over this valley, was *Mount Gilboa*, where the battell was fought by the *Philiſtines* againſt *Saul*, upon whoſe overthrow *David* was eſtabliſhed in the Kingdome; The men of *Iſrael* and *Saul*, and his ſonnes fell downe ſlaine in *Mount Gilboa*, 1 *Sam.* 31. 2 8. From hence went *Saul* to enquire of the Witch at *Endor*, and that was in the valley of *Megiddon*; ſo they were nigh one to another, for *Baraks* battell with *Siſera* was fought neere *Endor*, *Pſal.* 83. 9, 10. Thus wee have an alluſion to all theſe three notable and memorable battels, whereas had he ſaid in a place in the *Hebrew* tongue *Gilboa*, then had hee limited the alluſion unto *Sauls* battell, who was indeed a deſtroyer of Religion, but ſo other effects of this battell ſoaght in this Text, had not beene pointed at. Therefore that hee might graſpe in all thoſe Events, which thoſe battels that were fought about *Megiddon* brought forth, he ſaith the place was called *Armageddon*; and it is an uſuall thing that battels in the hill are purſued

ſued to the valley, and in the valley to the *Hill*: the hill and the valley lying neere together. And indeed the ſame Events will this battell bring forth, which fell out upon all the former battels at *Megiddo*. So then the ſumme is, that theſe ſpirits went forth to gather theſe Popiſh and Heathen *Princes* together, into a place called in the *Hebrew* tongue *Armageddon*, where the battell ſhall have the like ſucceſſe, that it had of old unto the deſtruction of *Gods* Enemies, the utter ruine of Antichriſt, as of *Saul*, the ſetling of the Kingdome of *Chriſt* upon *David*, unto the converſion of the *Iewes*, who ſhall upon this occaſion mourne bitterly [illegible]n, whom they have pierced. Onely let us a little ſu[illegible] one ſcruple which may ſomewhat remaine; why [illegible]es come in mourning at this victory? ſhall they n[illegible] Indignation for the ſucceſſe of Chriſtian *Princes*, a[illegible]? or ſhall it bee a mourning of compaſſion for the [illegible]n of *Rome*? no verily, the text is plaine, they will re[illegible]or both, and joyne together with the reſt of the C[illegible]iſt [illegible]urches to praiſe the name of the Lord with *Halle*[illegible] 19. *chapter* of this booke and the 1. *ver.* After[illegible] (that is after the deſtruction of *Babel*) *I heard* [illegible]*e of much people in Heaven, ſaying Hallelujah:* So againe *ver.* 3. 6. they ſhall praiſe *God* with an *Hallelujah*, as well as the Latines with a *Laudate Dominum*: It is therefore neither a mourning of Indignation for the ſucceſſe of the Saints, nor of compaſſion for the Rivers of *Babell*; but (what is it then?) It is a mourning of compunction whereby they, (ſeeing in this *battell* that *Chriſt* is indeed the true *Meſſias*,) they ſhall mourne that they have beene ſo long eſtranged from him; for two maine ſtumbling blocks will this *battell* remove out of their way.

Firſt, that which is their great ſtumbling block, to wit, the Pope who is counted the Father of Chriſtian Churches, and yet himſelfe liveth like an *Epicure*, and maintaineth Idolatry and ſuperſtition; and though many in the world abhorre his wayes, yet they looke at them but as Sects, and inferiour people and States, in reſpect of the Pope and Popiſh Princes; but when they ſhall ſee that the Zeale of Chriſtian Princes hath dryed up thoſe ſtreames of ſuperſtition, to the utter confuſion of the man of ſinne, then will they alſo ſee that, that *Ieſus* whom they have reſiſted all this while, even that *Ieſus* is the *Meſſias*. 1.

2. 2. There is also another stumbling block, which some of their more learned stand upon, that when the *Messias* comes, he shall destroy the foure Monarchies spoken of, *Dan.* 2. 45. *The stone that was cut out of the Mountaine without hand, brake in peices the Iron, the Brasse, the clay, the Silver, and the Gold:* Now (say they) if your *Iesus* be the *Messias*, how commeth it to passe the Monarchy standeth upon his two feet, the Turke and Pope? but they might have considered that the Lord *Iesus* hath been crushing them a great while together, and hee never told them that he would doe it as soone as he came, though he will never leave untill he hath crushed them to the dust, and when once this *battell* is fought, that there shall be no more remaining, but what is the *Jewes* worke to doe: then shall they see the Prophesie of *Daniel* fulfilled, when the *battell* in *Armageddon* shall end in the destruction of the man of Sinne, and then shall they see *Jesus Christ* held forth in the purity of the *Gospell*, contrary whereunto no word of the Prophets shall bee found, and then shall they see him whom they have crucifyed to be indeed both Lord and *Christ*: Then shall they see that the name of the Lord *Iesus*, which they now curse in their *Liturgies* is blessed for ever, now they will grieve that they have cursed his name blasphemously, praying that it might perish from under these Heavens, and from above this Earth: for these things will they mourne bitterly.

Object. But you will say, that to see the successe of a *battell*, is not a sufficient meanes to convert a people to the Lord, that are fully possessed with their owne wayes: Here indeed may be a *removens prohibens*, that may somewhat help forward; but it is needfull unto their Conversion, that some word of *God* bee set home to their hearts to convince them, that the curse of the *Law* which belongeth unto them, it is *Christ* onely that hath borne it for them.

Ans. It is no small meanes of conversion, to see the Lord bearing witnesse against the corruptions of Religion, in destroying the Enemies of his people. You know the story of *Iethro* (who was a Prince or Priest of *Midian*,) when he commeth to see his sonne *Moses*, who told him of all the great deliverances that *God* had wrought for his people, *Exod.* 18. 8, 9, 10. what saith he? now I know that the Lord is greater then all *Gods*: for in the thing wherein they dealt proudly hee was above them;

them: This is the effect of his hearing of the wonders that *God* had wrought for his people: ſo that you need not doubt it, but when theſe *battells* are fought (though they ſhall bee noe parties on the one ſide nor on the other) yet they ſhall heare what will be reported upon this occaſion, in the publick Miniſtery of the word, which will bee ſufficient to convince (as a Prieſt of *Midian*; ſo) a *Iew*, that this is the Lord *Ieſus*, who hath ſo fulfilled all that hee hath ſpoken of in his word. And moreover I doe believe, that great will bee the power of the Miniſtery of the word in fighting of this *battell*, by declaring the powerfull preſence of *Chriſt* with them, and for them; thus ſhall the ſword of the Miniſtery of the *Goſpell* prevaile mightily, by animating Chriſtian Princes and people, according as it is ſaid, *chap.* 19. 21. of this booke; the remnant were ſlaine with the ſword that proceedeth out of his mouth, that is, out of the mouth of *Ieſus Chriſt*; and when the word of *Chriſt* goeth along with the ſword of Princes, you need not wonder if it doe not onely prevaile againſt the *Beaſt*, and falſe Prophet, but alſo to make *Satan* fall downe from Heaven like lightning, even out of the hearts of the *Iewes*, from deceiving them any longer.

Thus much for the opening of the words, which though it have beene long and difficult, yet many times things moſt difficult to open, are ſweeteſt to chew upon, as in all bones, and the like; let us therefore from hence obſerve this note.

That the Event and ſucceſſe of the great, and laſt *battell*, which Chriſtian Princes ſhall fight againſt *Antichriſt*, and his Adherents, ſhall be like in ſucceſſe to the *battels* fought at *Armageddon*: that is to ſay, deſperate deſtruction to the Enemies of *Gods* people; joyfull victories, and Triumphs to the Churches of *Chriſt*; godly ſorrowes and penitentiall mourning to the *Iewes*. *Doct.*

All theſe ſeverall Events are incluſively ſpoken unto, in this word *Armageddon*, and each branch of them are expreſſely mentioned in this booke, and other Propheſies of Scripture.

Firſt, that there ſhall bee great and deſperate deſtruction to the Enemies of *Gods* people, you read in *chapter* 19. that it will be ſo great that the *Angell* ſtanding in the middeſt of the Sunne, *cryed with a loud voyce ſaying to all the foules, that flye in the middeſt of Heaven, come, and gather your ſelves together* 1.

to

to the Supper of the great God, that yee may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great: therefore this *battell* must not bee fought onely with the Ministery of the *Gospell*, (though that will mightily concurre) but with the sword, and Weapons of warre, else the foules of Heaven would have little flesh to eat, upon *battells* fought by the Ministery of the word: but Word and Sword fighting together. Thus will there be wrought a great destruction to *Gods* Enemies, to satiate all the foules of Heaven.

2. And there will bee great rejoycing and Triumph to the Churches of *Christ*, as you read of their songs of praise, for the victory gotten by *Deborah* and *Barak*, over *Iabin* and *Sisera*, *Iudges* 5. So here there will be many *Hallelujahs*, *chap.* 19. 1. to the end of 7. which they sing againe and againe to the Lord.

3. And thirdly it will be matter of penitentiall mourning to the *Israel* of *God*, *Zach.* 12. 10, 11. when they shall see *Christ* comming in his glorious power, it will break their hearts with holy mourning over them, and this shall be fulfilled when the new *Ierusalem* shall come from *God* out of Heaven, as is propheſied in this booke, *chapter* 21. 2. 10. Then shall the Tribes of the Earth mourne bitterly after *Iesus Christ*.

Why will the Events of these *battels* be the same?

Reas. 1. First, because *Gods* Enemies will bee like in their sinnes, unto those that fought against *Israel* of old; Therefore they must partake in the like Judgements, wherein are they like in their sinnes? In their oppressions of the people of *God*; so *Jabin* mightily oppressed the children of *Israel*, *Iudges* 4. 3. And *Saul* was a malicious persecuter of *David*: So hath the man of sinne, and his Adherents beene malicious persecuters of the Saints of *God*. And *Saul* tooke Counsell of the Witch at *Endor*; So have these beene famous for their witch-crafts, neither did they repent of their sorceries, *chap.* 9. *ult.* Now as their sinnes are like, so shall their punishments bee, because of the unchangeable wisedome and Iustice of *God*, who punisheth now as he did of old, *Psal.* 83. 9, 10. The likenesse of their sinnes, the likenesse of *Gods* Iustice, bring forth the like kinde of Iudgements, now as of old.

If

If you shall aske the Reason why there shall be the like occasion of rejoycing.

It is because the Lord shall in like manner avenge his people now, as he did of old, *Iudg.* 5. 2. where she calleth upon Gods people to praise the Lord for the avenging of *Israel:* so shall he now judge the *Whore*, and avenge the bloud of his servants at her hand; *Rev.* 19. 2. And looke as of old they went on destroying, to destroy the Enemies of the people of *God* untill they had consumed them: so shall the people of *God* now doe untill they have extinguished utterly the name of Popery, and made it like dung upon the face of the Earth: and as there was way made of old for the glorious Kingdome of *David*; so shall there be way made by these Warres, for *David* to be the Prince of *Gods* people for ever, as the Prophet *Ezechiel* foretelleth, *chap.* 34. 23, 24. and 37. 24. 25. not in visible presence; I dare not take up such carnall Imaginations, as that *Christ* shall come bodily, and reigne here upon the Earth, but by his Spirit, and in his Servants, hee shall reigne on the Earth: And all these things shall give the people of *God* great, and wonderfull causes of rejoycing. *Reas.* 2.

If you shall aske in the third place, why *Gods* ancient people the *Iewes* shall be called to such penitentiall mourning. *Reas.* 3.

1, The Reason first is taken from the sence, which they shall have of their owne sinne, a sprinkling whereof we find *Act.* 2. 37. when they were pricked in heart, and said unto *Peter*, and to the rest of the Apostles, Men and Brethren, what shall we doe? such will the sence of their sinne bee hereafter, as will affect, and afflict them with affliction like that of the *Iewes*, for the death of *Iosiah*; yea it is set forth in *Zach.* 12. 10, 11. by the deepest mourning that can befall a family: *they shall mourne as one mourneth for his onely sonne, and bee in bitternesse, as one that is in bitternesse for his first borne*; It is true, the losse of some wife may be greater then the losse of some sonne: but he speaketh there of the mourning of Husband and Wife together, and they can loose no greater outward blessing, then their first borne: And such was mourning for the death of *Iosiah*, wherein they saw, the ruine of Family, Church, and Common-wealth: Therefore *Ieremy* complaineth, that the breath of their Nostrills was taken away, *Lament.* 4. 20. They mistake that thinke it was spoken of *Zedechiah*, for the

Lamentations were written upon the death of *Iosiah*, 2 *Chro.* 37. 25. which was a bitter mourning to them all: and such shall bee their mourning in their return to the Lord, when they shall see that the death of *Christ* hath beene the ruine, & desperate destruction, and damnation of all their Families for these many Generations, & that all the Calamities that have come upon them for these 1600. yeares, have sprung from this, that their Fathers have put *Christ* to death, by which meanes they have bin runnagates upon the face of the *earth*; the sence of that horrible sin & misery which they have brought upon themselves and theirs, by the death of their *Iosiah* & *Messiah* shall thus deeply affect them.

2. The second ground of their mourning, will spring not onely from the sight and sence of their sin, but of the wonderfull & unspeakable *grace & mercy of God unto them to give them that Son of his who hath given himself to death for them: they shal be so ashamed, & confounded, with the sence of Gods tender mercy & loving kindnes towards them that have bin such bloudy Butchers of him as that they shall be swallowed up in the sence of such unspeakable grace.* Conviction for sin doth greatly help forward legall humiliation; but for a kindly and spirituall mourning, men must looke upon *Christ* not only as killed by them, but as killed for them: Thus shall it bee with them according to what is foretold, *Mat.* 24. 30. *When the signe of the Son of man shall appeare in heaven, then shall all the Tribes of the Earth mourne*, speaking of the twelve Tribes of *Israel* who shall mourne, because of him that commeth to shew such mercy to them who have dealt so unworthily with him. This is the mourning which will befall this people, like that of *Megiddon*, when this great *battell* shall be fought.

Vse 1. For use in the first place, were I to speake to such people as were likely to be insnared with these Froggs, and spirits of Divells: This might teach them diligently to beware of such, and in case any of them should come over into this Country, *Iesuits*, or *Cardinalls* or *Bishops*, doe not hearken to their whisperings, whatsoever they shall present unto you, for this will bee the issue of it, whosoever they be that hearken unto them, they will never leave them, till at length they have brought them to this field of destruction, they will goe forth to gather the Princes of the Earth, and whither will they gather them? even thither where will be the Fatall ruine of them all: And therefore let all Christian Princes understand it, that they cannot listen unto these Froggs, Popish

pish *Bishops*, or *Cardinalls*, or *Iesuites*, or who ever they be, that come unto them on this errand, but they will by this meanes bring their Kingdomes to utter destruction: *Be wise now therefore O yee Kings; be instructed yee Judges of the Earth:* you see what wofull worke will be made at length by these Froggs, they will bring you into a place called in the *Hebrew* tongue *Armagedden*. King *James* (who made a *Paraphrase* upon it) doth interpret it to sig: the destruction by deceit, as if it were compounded of two *Hebrew* words, which may so hold it forth; But oh that it had beene as well beleeved as told; how many sad changes, and Agitations throughout all Christendome, might have bin prevented that have risen upon hearkning to these Froggs? destruction and Calamity are in their wayes; keepe your selves therefore farre from all fellowship with them, that will be your wisedome.

In the second place; this may teach us to rejoyce at home, *Vse* 2. though wee doe not live to see these victories obtained: I know not what you that are young may live unto, for the nearer these things come unto their accomplishment, the swifter their motion will be, as it is with all naturall motions: but however let us rejoyce together in beholding them by *Faith*, although they be yet to come; when *David* rejoyced in *Christ*, *Psal.* 16. 9, 10. and saith, therefore *my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope, for thou wilt not leave my dead body in the Grave, neither wilt thou suffer thy holy one to see Corruption*; this *David* in spirit seeth long before, and looketh at his owne Resurrection as sealed up unto him in the Incorruption of the body of *Iesus Christ*: If *David* can rejoyce so long before in beholding this, then ought wee to rejoyce in beholding before-hand the destruction of *Gods* Enemies and his gracious deliverances of his people; for wee may see it before-hand by *Faith*, and behold it with confidence in the truth of him that hath promised it; for so also did *Abraham* *Iohn* 8 56. *Your Father Abraham rejoyced to see my day, and he saw it, and was glad*; and why should not the *Faith* of Christians bee now more cleare eyed, then at that time it was, to behold the truth of his promises, and rejoyce in the accomplishment of them?

Thirdly we may from hence gather some ground of *Faith*, to *Vse* 3. beleive that there will come a time, when the *Iewes* will generally mourne for the sight and death of *Christ*, as much as e-

ver they mourned of old for the death of *Iosiah*: and least you should say that Parabolicall Scriptures are not Foundations of *Faith*, (and yet any Scripture truely expounded is ground sufficient for the truth it holdeth forth; yet you may find sundry other Scriptures that speake expressely to their Conversion, *Rom.* 11. 12. 15. 25, 26. *I would not Brethren that yee should be ignorant of this mystery, that blindnesse in part is happened unto* Israel *untill the fulnesse of the* Gentiles *be come in*, (that is, untill men turne backe from *Antichrist* unto *Christ*, untill they see Christian Princes more sincere in the worke of *God*) and then all *Israel* shall be saved, for though they were cast off for their own sakes, yet are they beloved for their Fathers sake, *v.* 28. For if thou wert cut out of the *Olive* Tree which is wilde by Nature, and wert grafted contrary to Nature into a good *Olive* Tree: how much more shall these which are the naturall branches bee grafted into their owne *Olive* Tree? for (saith he) *God* is able to graffe them in againe; and he will doe it, or else the Apostles Argument will not hold. Also that of the Apostle to the *Corinthians*, 2. *Cor.* 3. 14 15 16. *Even unto this day when Moses is read the Vayle is upon their heart*: but when it (that is, *Israel*) *shall turne unto the Lord, the Vayle shall be taken away*: this is not spoken of two or three sprinklings of *Israel*; that do not make up an *Israel*, much lesse all *Israel*, as *Paul* speaketh in the place forenamed, and what mystery were it, if it were meant onely of those that were brought home by *Peters* Ministery? But that blindnesse is come upon them, till the fulnes of the *Gentiles* be come in, and that then all *Israel* shall be saved, this is indeed a Mystery to the *Gentiles*, as the calling of the *Gentiles* was a Mystery to the *Iewes*. Thus wee see there are cleare Scriptures for it, which when we doe see, we may more freely take up parabolicall Scriptures, perceiving what they worke upon, and build our *Faith* on them, thereby to be strengthned in Prayer, for such a blessing, that they may come and sing *Hallelujahs* with us, and wee may sing prayses with them.

Fourthly, wee may learne from hence, the true nature of
se 4. Godly sorrow, both in the cause of it, and in the measure of it. For the cause of it wee must see Him from whom all saving repentance doth flow, even *Christ* whom we have pierced, and then indeed we mourne aright, when we mourne over him.

him. It is not saving Repentance, that which the Law worketh, though it doth indeed make way for it, but they see him and mourne over him; the sight of him worketh godly sorrow in the heart.

And what is the measure of it? it is even such as for the losse of a mans onely Sonne, and his first borne, the staffe, and and stay, of his name and life, and of his prosperity: Lord *God*, what wilt thou give mee, seeing I goe childlesse, saith *Abraham*? such as was the mourning of *Iudah*, and *Ierusalem*, when they saw Family, Church, and Common-wealth all plucked up by the rootes in the losse of one man: such is the mourning of every godly louke, seeth all his hopes plucked up by the rootes for the want of *Christ*.

But you will say, is it not godly mourning unlesse it bee so great? may not a man mourne more for losse of Church, and Common-wealth, and for his onely Sonne then for *Christ*? *Obj.*

I answer, mourning for one of these may indeed make more noyse; but not be a greater mourning: when a man mourneth for his first borne, the windowes of Heaven are open, the Judgements of *God* are open, and the Fountaines of the great deep are open; this or that deep Affliction seiseth upon a man, nature setteth a man on worke to mourne, and grace doth not hinder it, but when a man mourneth for want of *Christ*, the windowes of Heaven indeed are open; but this mourning findeth much opposition, below even from our hearts within: a small shallow channel comming downe from a Hill, will make a great noyse; when a man mourneth for his onely Sonne, it commeth downe from *God* as a Judgement, downe hill, nothing hindereth; but this mourning for *Christ* is like a streame that goeth up hill, (as it were) and through many reeds and flagges, and therefore no wonder if it maketh not such a noyse, though it bee a farre greater streame then the other. Such is this spirituall mourning: for in these things it doth exceed all other griefes and mournings whatsoever. *Answ.*

2. It is more durable then any other sorrow, our time in this world will never weare it out; whereas other sorrow, though it be for a mans onely Sonne will not last away, time will weare it out.

3. It is an Increasing sorrow: other sorrowes are more moderated

derated every day then other, but this groweth ſtill more and more powerfull, and will eat up all other griefes: If a man have but a wound in his conſcience, it will weare out all other Croſſes, *but a wounded Spirit who can beare? Prov.* 18. 14. It is a very ſtrong mourning, as we may perceive, *Pſ.* 102. 3. 4. *&c.* where the Holy man complaineth, *that his dayes are thereby conſumed like ſmoke, and his bones burnt as an hearth, his heart is ſmitten and withered like graſſe, ſo that he forgetteth to eat his bread. &c.*

4. This godly ſorrow is alſo more pure than any other ſorrow, having not ſo much mixture with luſts, and Carnall Affections; when *David* mourns for *Abſalom*, there is much Carnall Affection in it, in ſo much that *Ioab* doth perceive it, and deales ſharply with him for it, but this mourning for *Chriſt* being heavenly, is not ſo clogged with thoſe boyſterous diſtempers which other mournings are filled withall.

5. See a broad difference in the cauſe and object of this mourning: when a man mourneth for *Chriſt* as wronged by him; and yet ſeeth himſelf ſaved by *Chriſt*: as this object is tranſcendant, ſo is the mourning tranſcendant alſo, therefore it is ſaid, *Rom.* 8 26. *The Spirit maketh Interceſſions for us with grones that cannot be uttered.* Thus being ſet upon *Chriſt*, and tormented by his Spirit, it is eternall in the cauſes of it, and will lift up the ſoule above all undermoone diſcouragements, that a man will looke upon them as things, which *God* hath given and taken, and his griefe concerning them will vaniſh away; but this being ſetled upon eternall objects can end no ſooner then life it ſelfe: And if our life in this world were eternall, ſo would this mourning be, although indeed when this life ſhall have an end, it will be ſwallowed up in a perfect fruition of *Ieſus Chriſt*.

In the laſt place, I would commend this unto all the children of *God*, that they Regulate their mourning according to this mourning: Let us mourne for *Chriſt*, and for his death, and bee truly ſenſible of the great Injuries which wee have done unto him, that ſo our griefe may ſwallow up all the baſeneſſe of our hearts, and all worldly ſorrowes which cauſe death, 2. *Cor.* 7. 10. But godly ſorrow worketh Repentance never to be repented of: Let us therefore in all our private and publick Adminiſtrations mourne after him, and mourne for him, that thereby wee may be kept from ſuch entanglements, and diſcouragements as might interrupt us in our Chriſtian Courſe upon other meaner occaſions.

THE SEVENTH AND LAST VIAL OPENED.

Revel. 16. 17,18,19,20,21.

And the ſeventh Angel poured out his Vial into the Ayre, and there came a great voyce out of the Temple of heaven from the Throne, ſaying, It is done.

And there were voyces, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mightie an earthquake, and ſo great.

And the great Citie was divided into three parts, and the Cities of the nations fell: and great Babylon came into remembrance before God to give unto her the cup of the fierceneſſe of his wrath.

And every Iſland fled away, and the mountaines were not found.

And there fell upon men a great haile out of heaven, every ſtone about the weight of a talent, and men blaſphemed God becauſe of the plague of the haile, for the plague thereof was exceeding great.

THeſe words deſcribe unto us the pouring out of the ſeventh Vial, by the ſeventh Angel; and ſet forth it is by a threefold Argument.

1. Firſt by the ſubject upon which it fell, it fell upon the Ayre It is tranſlated [into the Ayre] but the ſame word in the third and fourth Verſes is tranſlated upon (the Sea) and upon (the Rivers and fountaines of

water:) ſo it fell upon the Ayre, otherwiſe to ſay, into the Ayre, might ſeeme to looke at ſome further ſubject, whereupon it fell, but that is not the meaning.

Secondly, by an adjunct accompanying the ſame, to wit [*A great voyce out of the Temple of heaven,* &c.] for I cannot call it an effect, but an adjunct it was.

Thirdly, by the effects, and they are threefold.

Firſt, of Terrour and Horrour. [*There were voyces, and thundrings, and lightnings*] all which doe ſtrike Terrour and Horrour into the hearts of men.

Second effect was changes, and alterations of ſtates [*And there was a great earthquake*] amplified by an argument taken from the leſſe [*Such as was not ſince men were upon the earth*] ſo great for amplitude, ſo mighty for power.

Third effect was, the working of diſtracting, and deſtroying calamities upon three ſeverall ſorts of ſubjects.

Firſt upon Cities, and among them,

Firſt, the great City was divided into three parts, which (with leave of Interpreters that take it to be a diſtinct City from *Babilon*) I take to be meant of *Babilon*, which now came up into remembrance before God, and that is rendred as a reaſon how ſhee came to be deſtroyed, for ſhe came up into remembrance before God, to give her the wine, firſt of diſtraction, ſecondly of deſtruction.

Secondly, the cities of the Nations fell, the great Citie was deſtroyed, it fell to ruine.

The ſecond ſort of ſubjects upon which this diſtraction fell, were [*Every Iſland, and every mountaine*] the Iſlands fled away, the mountaines were not found.

The third ſort, was the ſonnes of men, and the plague that fell upon them was a great haile out of heaven, which is amplified.

1. By the meaſure or weight of it [*every ſtone about the weight of a Talent*]

2. By the effect it wrought in men, [*They blaſphemed the God of heaven*] ſet forth by the cauſe of their blaſpheming againe repeated, becauſe of the plague of the haile, for the plague thereof was exceeding great.

Let us firſt open the words, and then ſumme them up into ſome doctrinall obſervations.

1. What

1. What (in the firſt place) is here meant by [*Ayre*] doubtleſſe not the element of ayre that wee breath in: for all the Vials are Vials of wrath, & therefore poured upon ſubjects of Gods diſpleaſure: Now God is not offended with the ayre, which is his creature, but as you reade in the firſt verſe of the Chapter. All theſe Angels received a commandement to poure out their Vials upon the earth, and that is meant of the earthly Antichriſtian Church, and they all fulfill this Commandement upon whatſoever they poure out their Vials; it is ſtill upon the Antichriſtian ſtate: nor are the meſſengers of Gods wrath (which come out of the Temple, and have theirloynes girded with golden girdles) provoked againſt the Ayre, which themſelves doe breath in; nor could a plague be upon the Ayre, but it would fall upon Chriſtian Churches as well as Popiſh. Others doe interpret it (with much more probabilitie) so be upon the kingdome of Sathan, for he is called the Prince that ruleth in the ayre, *Eph.* 2. 2. he alſo rayſeth up ſtormes in the ayre, and fiery meteors therein, *Job* 1. 16. So they conclude that whereſoever the Devill hath to doe, whether it be in Popery or Paganiſme this Viall is poured upon all his kingdome. I thinke the doctrine is truly gathered from this place, that the holy Ghoſt intendeth to poure out a judgement upon all his kingdome: yet I cannot ſay that the words doe ſo properly hold forth a judgement upon the Element of ayre: for all the Vials are to be poured upon the earth, the Antichriſtian Church, called earth in oppoſition to the heavenly and pure Church mentioned *Revel.* 15. 5. there being in it the whole Fabricke and Syſteme of the world: there is an earth, and that is the loweſt and baſeſt common ſort of Catholickes in that world; and there is a Sea, their corrupt Religion; there be Rivers, and fountaines of water, thoſe that derived their corruptions into all countries (Prieſts and Monkes &c.) there is a Sunne in this world, the great light thereof: the family of *Auſtria* in the common wealth, and the Popes ſupremacy in the Church: there is the throne of the beaſt; the forme of their government, and manner of judicature: Afterwards comes in *Euphrates*, the ſtreame of all thoſe corruptions that make glad the Citie of *Rome*: Therefore this Ayre ſeemeth to be the Ayre of that Antichriſtian Church: Looke therefore what you can conceive to be the Ayre, which this Antichriſtian Church doth breath in, and that is the ſubject whereupon this Viall is poured: And although

indeed Mahumetry, and Paganiſme come to be afflicted here by it; yet is it but an effect of pouring out this Vial upon the Ayre. Now if you looke into Chap. 9. 1, 2. of this booke you ſhall finde that the Ayre of this worldly Church is the ſmoake which aroſe out of the bottomleſſe pit, and darkned the Ayre, ſo that you could not ſee the Sunne, much leſſe the Moone and Starres: and what was that ſmoake out of the bottomleſſe pit, but the darkeneſſe of ignorance from whence ſprung all thoſe Locuſts, and that King over them, verſ. 11. the angel of the bottomleſſe pit, whoſe name in the Hebrew tongue is *Abaddon*, he deſtroyeth the hope of the converſion of the Jewes: and in the Greek tongue hath his name *Apollyon*, he deſtroyeth them alſo, and ſprung out of this ignorance. There is a double uſe of Ayre, and this darkeneſſe corrupted both. 1. There is an uſe of it for ſight; for through the Ayre, if it bee cleare, you ſee all the heavenly lights, and by their help, all inferiour bodies. 2. It is the breath of life, which maintaineth the life of men, and is the ſupportance of their vitals. And in both theſe things doth it fitly reſemble heavenly, and ſaving knowledge, by which, 1. In the firſt place, we ſee Jeſus Chriſt the Sun of righteouſneſſe to our juſtification; by which we ſee the Moon, that is, the true ſtate of Churches according to the Goſpell; by which we ſee the Stars, the people of God, and who indeed are his people, that ſhine like lights in the world: And hereby they ſee all things here below, and judge rightly of them. And 2. by the ſame ſaving knowledge doe we breathe in our vitals (that we may ſo ſpeak) our ſpirituall life; *By his knowledge ſhall my righteous ſervant juſtifie many*, Eſay 53. 11. *And this is life eternall to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3. Now if this Ayre be choaked, you can neither ſee Jeſus Chriſt to your juſtification, nor breath in any ordinance of his to your ſalvation, nor can you ſee what is the true Church, nor who are the true Saints of God; you can rightly diſcerne of nothing, if once the Sun, and the whole body of the ayre be darkened; but if now there come an Angel that ſhall poure out his Vial upon this ſmoke of the ayre, and diſpell thereby the clouds of darkneſſe, and ignorance; then ſhall you clearly ſee Jeſus Chriſt, and the true ſtate of his Church, and of all viſible Saints, then ſhall you draw in true and lively breath from every ordinance of God. This is therefore the ayre whereupon this Vial ſhall be poured, and that will be the diſpelling of the darkneſſe

neſſe of it: The Lord will ſend forth ſuch a bright and cleare knowledge of his Chriſt, and Church, and Saints, and holy things which will prevaile ſo far, as to diſpell all the fogs and miſts of darkneſſe, not alone in the Antichriſtian State, but in all the world: ſo that all Nations ſhall be brightened with the knowledge of God: All Aſia ſhall ſee the vanity of Mahumetry, and all the Pagan Nations, the fondneſſe and blindneſſe of their Superſtitions. And the Jews ſhall then ſee, and bewaile their blindneſſe, and wretchedneſſe in ſtanding out againſt Jeſus Chriſt: So that moſt true it is which godly Interpreters have ſaid, that hereby all the kingdomes of Satan are threatened, though it be rather an effect of it, then the true, and proper ſence.

2. What is then the adjunct that followeth, or goeth along with it: [*There came a great voice out of the Temple of heaven from the Throne*] And that Throne is ſet in the Church. Rev.4.2,3. *Behold, a Throne was ſet in heaven, and one ſate on the Throne, which is the Lord himſelfe:* who is reſembled by three pretious ſtones, holding forth the three perſons in Trinity: A Jaſper having (as they ſay) a white circle round about it, repreſenting the Eternity of the Father; a Sardine ſtone, of a fleſhy colour, repreſenting Jeſus Chriſt, who took our fleſh upon him. An Emerauld being of a green colour, refreſhing the eyes of thoſe that looke upon it, repreſenting the Spirit, who is (as the Rainbow) a token of faire weather, and is a comfortable refreſher whereſoever he commeth. Now this voice comming from heaven, and from the Throne, it commeth alſo apparently from God, ſaying, It is done; that ſo all men may ſee it to be the revealed, and holy will of God, that all theſe things ſhould be thus accompliſhed.

3. *It is done*] what is done? for here is no nominative caſe before the verb: But this is that which is done, the myſtery of iniquity is aboliſhed: And the myſtery of God is fulfilled: For of this it was ſpoken, which you read *Rev.*10.7. where the Angel (that ſtood upon the Sea, and upon the earth) telleth us, *That in the dayes of the ſeventh Angel, When he ſhall ſound* (whoſe Trumpet is ſounding to this day) *the myſtery of God ſhould be fulfilled*; And that ſtandeth chiefly in two things.

1. In the deſtruction of all his enemies.

2. In the accompliſhment of all his gracious promiſes to the converſion of the Jewes; and both theſe ſhall be accompliſhed in

the pouring out of this Vial, as we may reade at large, *Ezek.* 39. 17. to the end of the Chapter; where the holy Prophet ſpeaketh of this very time, when the enemies of the Church ſhall come out againſt them, there will be a finall accompliſhment of all the myſteries of iniquity, and of all the hoſtility of the Lords enemies againſt his Church: It is alſo the accompliſhment of all his gracious promiſes, and therefore he ſaith *Rev.* 21.6. When once the new Jeruſalem commeth downe from God out of heaven, then Chriſt himſelfe ſaith, *It is done.* All his promiſes are now performed and his great workes now fulfilled; this is meant, when it is here ſaid, *It is done*; And the Lords voice it is, for had it been the voice of ſome Church-Officers alone, it might have reached to the Church, but not to the ends of the world: but when the Lord himſelfe ſpeaketh, whoſe voice is like the voice of thunder, then is it heard from one end of the earth unto another. All men ſhall ſee the great workes that he hath done upon the face of the earth, Popery, and all falſe Religion aboliſhed; the Kingdome of Chriſt eſtabliſhed, from the riſing of the Sun to the going down thereof. This is the Adjunct.

Now for the Effect: There is an Effect of Terrour, and of agitations. and changes, and an effect of deſtroying calamities, for I cannot well gather the notes that ariſe, unleſſe theſe things be all opened, then I conceive they may be handled with brevity.

4. For the effect of terrour: the thunderings, and lightenings, and the voices, are the ſame with thoſe that are ſaid to come out of the Throne, *Rev.* 4.5. Like unto that diſpenſation of old, *Exod.* 20.18. Wherein were thunderings, and lightenings, and in ſtead of voices, there is put in, the noiſe of the Trumpet, and theſe held forth the terrour of the Lord in giving of the Law, in ſo much that *Moſes* himſelfe ſaid I exceedingly feare, and quake, and much more did the people feare and tremble: for ſuch is the convincing dreadfull power of the Law of God, that let a man but heare it, and have it effectually applyed, and it will make the meekeſt and moſt innocent of the ſervants of God to tremble; It will make the mountaines and hils to tremble. The voice of Gods ſervants is like the voice of a trumpet, *Eſay* 58.1. piercing deep into the eares and hearts of men, but the voice of himſelfe exceedeth. So the meaning is, That upon the pouring out of this Vial upon the ayre, there ſhall be terrible thunderings, and lightenings, and voices like ſounds of Trumpets upon the hearts of men, that ſhall make them tremble

tremble and quake : The Lord will ſo terribly affright, and amaze the ſons of men with the power of his holy word, and will, as that it ſhall ſuddenly break forth all the world over ; for in this manner doth the Lord begin his ſaving diſpenſations towards men, even with terrible lightenings, and thunderings, and earthquakes, thereby partly convincing men of ſin, and ſubduing their hearts, and confounding their malicious enemies. For the next Effect.

5. *There was a great earthquake, &c.*] And that importeth agitatations and changes, and not terrour onely; they are ſuch as will not ceaſe, untill they have removed the things that are ſhaken, that the things which cannot remain, ſo doth the Apoſtle, *Heb.*12. 26, 27. Interpreſie of *Hagg.*i.2.6. It argueth (ſaith he) the removing things that are ſhaken ; and he interprets it concerning eſtate in that place ; and he will alſo ſhake all the world, as the ſame Prophet *Haggai* told *Zerubbabel*, 2.22. ſaying, I will ſhake the heavens and the earth : I will throw the throne of Kingdomes, and I will deſtroy the ſtrength of the Kingdomes of the Heathen, &c. And ſo he did overthrow the great Perſian Monarchy by the Grecian Monarchy by the Romane, and the Romane by the barbarous Nations, and the Lord hath bin ſhaking them everſince, and will ſhake them hereafter with ſuch a ſhaking as never was the like : you reade of a great earthquake, when as Rome, of Pagan, became Chriſtian, *Rev.*6.12. But that was a ſmall ſhaking, unto this earthquake, for ſtill the Perſians are Idolaters, and many Pagans in the world ; that ſhaking brought in a forme of Chriſtianity, but the ſaving knowledge of Chriſt was yet in a great meaſure wanting ; that forme of Chriſtianity which then came in, made way for Popery to creepe in faſt into the Churches, but this will ſhake out Popery, and when by it the Popiſh aire is ſmitten, the Lord will alſo ſhake all the world by it; and the time doth haſten.

6. Now for the third effect, which is a diſtracting, and deſtroying calamity upon Cities, upon Iſlands, and Mountaines, and upon men : Among cities, here is the great Citie, and the cities of the Nations, and Babylon. Some good Interpreters looke at Babylon to be Conſtantinople: For my part I dare not think but one of theſe is put expoſitively for the other; Babylon for the great city : Now that great city which is ſpiritually called Sodome, and

Ægypt,

Ægypt, *Rev.* 11. 8. is that great city, which reigneth over the Kings of the earth, and that is *Rome*, as all confeſſe; and that Babylon, *Chap.*17.18. and this is the ſame city, which the Kings of the earth, and the Merchants of the earth doe mourne for when ſhe is deſtroyed, and ſay, *Chap.*18. 10. *Alas, alas, that great city Babylon, that mighty city, &c.* and that alſo by their confeſſion is *Rome.* And ſo this Latter mention of it, doth but ſhew the reaſon why it commeth to be divided into three parts, and why the cities of the Nations fell, for Babylon, came up into remembrance, &c. The great city then is Babylon, and that is divided into three parts : I ſhould not thinke that it is ſpoken of the breach of the naturall walls of the city by the earthquake ; but it will be divided into three factions ; ſome will ſticke faſt unto Popery, and others of the people of God that before durſt not openly profeſſe Religion, will now renounce Popery, for ſuch there ſhall be in Rome when it is neere to be deſtroyed, unto whom it ſhall be ſaid, *Rev.*18.4. *Come out of her my people, &c.* and what the third part may be, there is not light, for in this place, what light other places may give, we ſhall (if God pleaſe) ſee hereafter, meane while it is ſufficient to underſtand that it will be divided into three parts : and what if the third part be a Neutrall betweene both the other ?

7. What were the cities of the Nations ? Thoſe are they that trod the Church of God under foote, *Rev.* 11.2. ſuch they were who did ſubject themſelves to Popiſh Government, the cities of thoſe Nations ſhall fall, whoſoever they be that are found adoring Rome, they ſhall fall : for Babylon her ſelfe ſhall come up into remembrance before God, to give unto her the Cup of the wine of the fierceneſſe of his wrath, which ſhall infatuate her untill ſhe be utterly deſtroyed by thoſe ten Kings that ſhall hate her, and eate her fleſh, and burne her with fire.

8. *And every Iſland fled away, and the mountaines were not found.*] He ſpeaketh not of earthly Iſlands, but you muſt underſtand that he ſpeaketh of the mountaines, and Iſlands of the Antichriſtian ſtate; what are the mountaines ? They are the places where they went a whoring after their Gods in old time, *Jer.*3.6. She is gone upon every hight mountaine, and under every greene tree, and there hath played the harlot, there they had built them Chappells, and there they had placed their confidence, in reſpect of which

when

when they come to repent; they ſhall returne, and ſay, *ver.*23. Truely in vaine is ſalvation hoped for from the hills, and from the multitudes of mountaines, anſwerable unto which are the great temples built unto falſe Gods they ſhall flee away: In the new Jeruſalem, *Rev.*21.22. there was no Temple ſeene, no Temple conſecrated to this or that Saint ſhall be found therein.

What are the Iſlands? They are grounds ſeparated from the earth, by the Sea: The Sea is the corruption of Religion, upon which the ſecond Viall was poured. Therefore ſuch places as are conſecrated by Popiſh Devotions, as Church yards, and ſuch other Popiſh grounds, they are theſe Iſlands, that ſhall flee away; you ſhall no more heare tell of [illegible]d Church-yard, or any ſuch matter all the world ove[illegible]ll fall to the ground all your Cathedrall Churches, and [illegible]igh Places that overtoppe the people of God, and hit [illegible]growth of the things of God neere about them, though t[illegible]s that be ſuperſtitiouſly ſet apart for holy ends be never ſ[illegible], they ſhall be all baniſhed and vaniſh away, there [illegible]e no more noiſe of them.

9. *And upon men there fell a great* [illegible]*ut of heaven*] The Alluſion by ſome, is thought to be unto [illegible]ayle ſpoken of *Joſh.*10. 11. which the Lord caſt downe from hea[illegible]n upon the Cananites, ſo that more died with haileſtones, then they which the children of Iſrael ſlew with the Sword: but I cannot ſay, that haile ſtorme is here alluded unto: for here men did not die upon it, but blaſphemed onely; unleſſe it ſhould be ſpoken of their everlaſting death in hell, but that were a common judgement to all the wicked: but I rather thinke it is an alluſion to the haile ſtorme in Ægypt, whereof the effect was, that they ſinned, and hardened their hearts yet more, *Exod.*9.34. Well then, if it be ſuch an hayle as doth not kill men, but provoke them to blaſpheme, what kinde of judgement might it be? Interpreters doe not tell us: So that we can take no better courſe to know it, then to ſee what allegoricall haile ſtones meane in Scripture, for by comparing Scriptures together, you ſhall have the full meaning of every part of Gods Counſell. For this end let us look in *Eſay* 28.17. where the Prophet telleth us that the haile ſhall ſweep away the refuge of lies, when once Chriſt is laid in the foundation, *ver.*16. then all the reſt of the refuges of the ſons of

men, that are lying refuges, ſhall be ſwept away : There is alſo another alluſion ſuteing hereunto in *Ezek.* 13. 11. 13. where the Lord threateneth againſt the wall that is dawbed with untempered morter : there ſhall be an over-flowing ſhower, and ye O great haile ſtones ſhall fall, and a ſtormy winde ſhall rent it. So then, this kinde of haile ſtorme is ſuch a plague of God upon men as ſhall deſtroy all their lying refuges, and men ſhall then inſult over them, and ſay, where is the dawbing wherewith you have dawbed it? So then, at this time the Lord will ſend an haile ſtorme that ſhall diſcover all the counterfeit Religions in the world, all the juggelings of their Miracles, all the faire ſeeming pretences of Popery, or any other Religion, all their doctrines of merits, and confidences in their prayers to Saints, and Angels, and ſuperſtitious Devotions, an haile ſtorme ſhall fall upon them all in ſuch ſort, that you ſhall ſee the vanity of them: And all the world ſhall ſee, that all Relgions beſides Chriſtianity, are but a refuge of lies, and in the end their jugglelings, and ſophiſtry ſhall be blowne up, and blaſted: Some ſhall be ſhaken out of them, & ſeiled upon better bottoms, & others will be provoked to blaſpheme, they will ſo vex themſelves with extremity of anguiſh, for that they are thus bereaved of their old comfortable good dayes; and oh the joyfull feſtivals that they were wont for to keep in their Abbies, and ſuperſtitious places, for the loſſe of which they ſhall blaſpheme the Lord, and true Religion, and all the inſtruments of the Goſpels propagation. Such a thing as this we reade of *Rev.* 11. 15. When as the ſeventh Angel ſounded, there were great voices in heaven, ſaying, The Kingdomes of this world are become the Kingdomes of our Lord, and of his Chriſt, &c. There it is ſaid ἐγένοντο, but here γέγονε (the thing was then in doing, but now it is done) Then the Nations were angry ſaith the Text, *ver.* 18. and a great haile there fell, when they began to become the Kingdomes of Jeſus Chriſt, and there was an earthquake, *ver.* 19. but never ſuch an earthquake as this will be; ſo mighty, and ſo great, that will blaſt, not Popery alone, but all the Hotamocks in this countrey, and all that are found among other Indians in other parts of the world, an Haile ſtorme ſhall fall upon them all, and blaſt all their green groves, and arbours, wherein they were wont to be worſhipped : Thus have you ſeen (as the Lord hath been pleaſed to help) the meaning of theſe words:

words: Let us now gather one note from them; For I would not long dwell upon theſe Ænigmaticall, I meane Parabolicall Scriptures.

The Doctrine is, That when the darkneſſe of Popiſh, and helliſh ignorance is diſpelled, ſo that a man may clearely ſee heavenly light, and breath in heavenly knowledge, then, It is done: That is to ſay, then all the myſtery of iniquity is aboliſhed, and the myſtery of God is fulfilled. For thus you ſee it is evidently here expreſſed in the Text. The ſeventh Angel did poure out his Vial upon the Antichriſtian ayre, and that was ſuch an ayre as was darkened with the ſmoake of the bottomleſſe pit, as with a foggy miſt. Now when this ayre ſhall againe bee cleared, and the foggy darkneſſe thereof diſpelled, ſo that men may have the true uſe of it, to ſee through it thoſe heavenly bodies which were darkened by that ſmoake, *Rev.*9.2. then ſhall men ſee Jeſus Chriſt to be all in all unto Juſtification, Sanctification, Conſolation, which in Popery you could not: then ſhall the true Church be ſeen, which like the Moon, borroweth all the light it hath from the Sun: (true indeed if the Moone be taken for the world, then ſhe treadeth it under her feet, *Rev.*12.1.) In Popery you could not ſee what a true Church was, they will tell you of this and that Church, but they are no true Churches. But when this vaile ſhall be removed, then ſhall you clearely know that the true Church is not a Catholike viſible, nor a Cathedrall, nor a Dioceſan, nor a Provinciall Church. Then ſhall you ſee the Stars of heaven, you ſhall know who are the true officers of the Church, not Paratours, and Proctours, Deacons, and Archdeacons, Biſhops, and Archbiſhops over many Churches, they are not the lights which the Lord hath ſet therein: And you ſhall then ſee who were the true members of the Church, Not the Canonized Saints, not ſuch as Saint *George*, who was an ancient Heretick, but you ſhall ſee them to be ſuch as are ſpoken of, *Phil.* 2.15. blameleſſe, and harmleſſe, the Sons of God, without rebuke, ſhining as lights in the world; then ſhall you ſee the Scripture more clearely, true doctrine, and worſhip, and government as it is held forth in the Goſpell of Chriſt, and when you ſhall ſee theſe things, then, It is done; Even all that God hath to do in the world, for any further Reformation expect it not, *Rev.*10.7. when the time is come that the ſeventh Angel hath blowne his Trumpet, the *Doct.*

Lord will not delay, but it ſhall then be fulfilled, and the Lord will clearely manifeſt to all Nations the great grace which he hath to ſhow to the ſons of men, and this is long agoe foretold, *Eſay* 25. 6, 7, 8. In this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the Lees, of fat things full of marrow, of wines on the Lees well refined: And he will deſtroy in this mountain the face of the covering caſt over all people, and that is the pouring out of this Vial upon the ayre, for the face of the covering is the ayre in my Text, Then will the Lord make a feaſt of fat things, then will he ſwallow up death in victory, and wipe away teares from off all faces, and the rebuke of his people ſhall be taken away from off all the earth: this is alſo propheſied of, *Eſay.* 11. 6, 7, 8, 9. They ſhall not hurt nor deſtroy in all mine holy mountaine, and the reaſon is: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the Sea: and then, It is done: The myſtery of iniquity is aboliſhed, there is no more darkneſſe, nor deſtruction, and the calling of the Gentiles, which was a myſtery to the Jewes, ſhall be then fully accompliſhed, and the calling of the Jewes, which the Apoſtle calleth a myſtery to us Gentiles, *Rom.* 11. 25. ſhall be then fulfilled, and ſo the myſtery of God is finiſhed.

Reaſ. 1. Three Reaſons doth the Text give us hereof. 1. Firſt, from the manner of the entrance of this heavenly glory into the hearts of men, whether it come into private perſons, or publique States; It commeth terribly with lightnings and thunderings, the which comming from God, doe ſo terrifie the hearts of men, and the ſtate of the world, that they ſhall ſee plainely how they have beene deluded with deſperate follyes, and when men are put unto ſuch an earthquake in their ſpirits; this will be the point they come unto: *Men and brethren what ſhall we doe to be ſaved?* as did the Jaylor when he had been ſoundly ſhaken with the earthquake, *Acts* 16. 26. 30. and ſo it will be with Kingdomes, when God hath in like ſort ſhaken them, they will contend for true Religion, and will not then be baffled out and deluded with vanities, as now they be: when the ſpirits of men are terrified, and they feele no ſalvation in their Religion, they know not what ſhall become of their precious ſoules, this will ſet all the world on worke to looke about them: for upon this ground you ſhall ſee Indians, and Jews, and Pagans gaping after

after ſalvation, when they ſee by theſe terrible ſtormes, and thunders, that all their Religions are but ſo many refuges of lies, then is there worke in hand indeed, which when God hath begun hee will alſo finiſh it unto the day of Chriſt, and it will be ſuch an earthquake, as was never heard of in the world: Heretofore ſo long as this worke was found among poore Chriſtians, the great Lords of the world perſecuted them, and deviſed all manner of cruell torments for them: but when they felt that the wrath of God was kindled againſt them, then their hearts fell, and they were all in a combuſtion for the ſtate of their ſoules before the Lord: now they were glad to renounce their *Jupiters*, and *Junos*, and to embrace Chriſtianity, and to hearken to a better Covenant. this is the effect of thunderings and lightnings, and voyces it ſoone blaſteth Idolatry, and forceth man to ſeeke after a clearer paſſage to heaven.

The ſecond Reaſon is taken from the power of the ſaving knowledge of Chriſt to diſpell this Popiſh ignorance, and to carry an end the heart of a man with ſuch power, that hē can no longer lie at quiet in his naturall eſtate; but it worketh in men theſe foure effects. *Reaſ.2.*

1. It ſubdueth and tameth the hearts of men that now they will joyn themſelves unto the people of God, *Eſa.*11.6.7, 8. the Wolfe ſhall lie with the Lambe, the Leopard ſhall lie downe with the Kid, &c. So great is their change in their hearts, that mens Ravenous tyrannies are taken away, and there is wrought in them, a kindly ſweete unſhaken frame, that will ſo breake forth againſt Gods people as formerly; thus doth the earthquake ſhake out droſſe, and corruptions, and eſtabliſh the heart in a ſweete gracious frame of Spirit.

2. Secondly, The knowledge of Chriſt will breed diviſion, as well as conjunction; *Think you* (ſaith Chriſt) *that I am come to ſend peace, I tell you nay, but the ſword:* To ſet men at variance among themſelves, the father againſt the ſonne, and the ſonne againſt the father, and the mother againſt the daughter, &c. And this diviſion is made in Cities, and in Kingdomes, *Act.*14.4. The city was divided, and part held with the Apoſtles, and part held with the Jewes: ſo it is in the Text, the great city was divided into three parts, ſome are hardened in their ignorance, and ſome are drawne out of it, and a third part will ſtand Neuters betweene

both to ſee, which way the ballance will turne, and theſe are alſo hardened in their blindneſſe.

3. Thirdly the ſaving knowledge of Chriſt hath in it this power to cauſe men to riſe up in armes againſt all the enemies of the Goſpell of Chriſt in a lawfull way of God: There is a power in true Religion, that maketh the hearts of the timerous to be ſtiffe, and ſtrong, that where as men were before afraid of the power of the houſe of Auſtria, and of the King of Spaine, and of the reſt of the Catholike Princes, there is a power in the Spirit of Chriſt, that will diſpell all theſe, had but men the zeale of God in their hearts, it would make all theſe feares to be like Scar crowes, and makes men bold to bid battell unto all thoſe that ſtand out againſt Religion, ſofarre as the Lawes of a State may beare them out.

4. A fourth power of this knowledge, is to blow up all the inventions of men in the worſhip of God, wherby men have deluded themſelves and others; when once mens hearts are lifted up in the waves of the Lord, as it is ſaid of *Johoſhaphat* that his heart was, 2 *Chro.* 17.6. and then he tooke away the High places and groves out of *Judah*: So when the zeale of God lifteth up the hearts of his people, then will they not endure a conſecrated place in all the world where they come And when this Viall is poured out, the earth ſhall be full of this knowledge of God, and then all the Chappels of Eaſe, and Churches of ſtate, and Temples of glory, whereby the world hath beene deluded, they will not leave them a ſtone upon a ſtone that ſhall not be throwne downe: This is the ſecond Reaſon, taken from the power of ſaving knowledge, which ſubdueth mens wilde natures, worketh holy diviſion, giveth courage, and the power of zeale againſt all ſuperſtitions, and inventions of men, though now in ſome places you may not paſſe through with a burden, nor looke upon the wall thereof. The zeale of the Lord of hoaſt will blow them up, thoſe places will be laid open to the reſt of the ſtreetes, and become but common ſoyle, they will not then be regarded but trampled upon.

Reaſ. 3. The Third Reaſon is from the juſt judgement of God upon all that are not effectually wrought upon by this ſaving knowledge of God, if men come not in on ſome meaſure to a perfect accompliſhment of Gods worke in their hearts, there will fall ſuch a plague of haile upon them, as will teare away their vaile, and rend away their hypocri-

hypocriticall shifts, and goodly pretences, and wash down their untempered dawbings, wherewith they have dawbed the walls of their standing in the Church of God: He will so rend them to pieces, that if they will not come in, he will leave them to such open blasphemies, that you shall clearely see there is no more hope of their conversion, nor salvation.

The Use of this point in the first place, may serve to teach you a just reproofe of the Popish conceit, That ignorance is the mother of Devotion, unlesse they meane it of their owne devotion; True, it is the mother of their devotion indeed: so long as their people are hood-winked with it, they will thinke they doe God good service, if they be in the Church, though they understand nothing there, and if when they die, they be buryed in a Church-yard, they thinke they are the better, and yet better if they be buryed in a Church, and yet better, if it be in a Chancell, and better then so, if it be under the Altar, and better then that, if a Fryars Cowle be wrapped about them. This is indeed the mother of whippings, and scourgings of auricular confessions, and of all Popish superstitions; for in truth, take away this ignorance, and all Popish devotion doth of it selfe fall to the ground, if once this vaile be removed from the face of all Nations. *Use 1.*

Secondly, Learne from hence to see what great need wee have all of us to grow up in saving knowledge, and in prayer, for the increase thereof, that we may propagate the same daily more and more; you see what wonders it will doe, Gods people of old prayed for us; *Psal. 67. 1.* God be mercifull to us, and blesse us, and cause his face to shine upon us: And for what end? That thy way may be known upon earth, and thy saving truth among all Nations. And when once the light of the Gospell is dispersed, it will bring in all Nations, it will thunder upon them, and never leave untill it have changed them. If this knowledge of God come amongst an army of men, they will not touch any thing that is their brethrens, not meddle, nor make with any to doe them harme, no mans purse shall be taken from him, no mans goods taken away without due recompence, only they will not be deluded with shaddowes, nor suffer mountaines to overtop them, neither will *Use 2.*

will they be encompaſſed with hands : they will raiſe ſuch an earthquake firſt, in Church, and Common-wealth, as you will at length wonder at, for though it begin in a corner of the world, it will not ceaſe till it have ſhaken all Chriſtendome, for when men once begin clearely to ſee which is the true Church of God, that it is not Cathedrall, nor Provinciall, nor Dioceſan, but congregationall only, the officers whereof are godly Paſtors, and Teachers, and ruling Elders, and Deacons. And when they ſee that the Saints which they have embraced, and eſteemed, are not the true Saints of God, nor theſe the Churches, nor thoſe the officers of Chriſt wherewith they have been gulled : but they ſee now who are the Saints of the moſt high ; and can put a difference now between precious and vile : In this way men will goe on to raiſe ſuch an earthquake (and that not beſides the Law neither) that if any City riſe up againſt them, fall it muſt, and ſtoop unto them, and at length Rome it ſelfe ſhall fall, and all the Cities of the Nations that cleave unto her, and every mountaine ſhall bee rooted up, and all their conſecrated places ſhall lie levell with the common ſoile, this will the Lord bring to paſſe, and will not leave till he hath wrought his great work in the world, this is his revealed will, and it will not faile untill every jot and tittle of it be fulfilled. Let us therefore pray both night and day, in ſeaſon, and out of ſeaſon for our brethren in our native countrey, for whom God hath wrought all theſe great things, and for whom greater things yet remain to be done, for whom our work is to wraſtle with God, that they may not periſh for lack of knowledge, nor miſtake a falſe Church for a true, (and falſe it is, if it be either Cathedrall, Provinciall, Nationall, or Dioceſan) But pray we, that they may ſee the Moone, which God hath ſet in the Firmament, even the true forme of a Church of the new Teſtament. And alſo that Chriſt may bee better known in all the parts of his Kingly office, and government in his Church, that they may ſee who are Papiſts, and who are the true Saints of God, and who are counterfeit, that they diſcerne between cleane and uncleane : for if the ſaving knowledge of God grow up unto any ripeneſſe among them, it will not beare many things that are there remaining, many dawbings

dawbings with untempered morter there are that muſt be beaten downe: And great pitty were it that they ſhould want any light which might poſſibly be afforded unto them, and marvellous uſefull will it be, that we ſhould not be wanting on our parts to help with what light we have, that ſo there may be no more refuges of lies in that land, I ſay this is mightily to bee wraſtled for, both in prayers, and in all Chriſtian endeavours: for verily this is the worke of God, meet for every man to ſet his heart, and hand unto, even to pull away the vaile of darkneſſe from all faces, and from all the mindes of men, and to diſcover clearely the Goſpell of Jeſus Chriſt, and all the holy wayes of his ſanctuary, that every man may ſee, and ſee clearely, that men may not make a dawbing of part Reformation, and part Superſtition, part Popery, and part Proteſtaniſme, part uniformity, and part conformity; O that an haile ſtorme might not be wanting to batter downe ſuch dawbing, that the work of God might not ceaſe, but amount unto the praiſe of the glory of his rich grace in Jeſus Chriſt, and extend unto the accompliſhment of every holy word of his truth.

The third uſe may ſerve to inſtruct you in the wonderfull ſucceſſe of ſmall beginnings in the things of God; that a womans throwing of a ſorry chaire at a mans head (though the partie might be puniſhable for ſuch a miſcarriage) ſhould rayſe ſuch a contending for reformation, that both kingdomes muſt either ſtand by reformation or elſe fall to ruine: Firſt, the women backe on the men, and then the men muſt for ſhame backe on their wives, and greater men backe the meaner, to bring forth ſuch a great reformation: And how ſhould this come to paſſe? Truely in the eyes of men it is wonderfull. But you know the leaſt thing you caſt into a ſtreame, will runne downe the ſtreame, you neede not force it; you have caſt it in where nature hath ſet a courſe to carry it along: And how much more ſhall things runne an end, when the God of nature hath ſet them a courſe? when he powreth a Vial upon the ignorance and darkeneſſe of Popiſh ſuperſtition, then great workes therein, will be done, for now a man underworkes the Lord, when he doth what his word hath ſpoken, and what his hand hath gone before us in: And when the ordinances of God ſay, *Uſe 3.*

it is ſpoken, then the providence of God will ſay, it is done, and then if you faile long with Gods providence in Gods ordinance, you need not feare, nor wonder, if weake beginnings come unto great iſſues: For now you take opportunitie by the foretop (as they are wont to ſay) if you carry along buſineſſe according to the word, the Lord will carry things on end mightily in your hands beyond all your expectations, or imaginations, for there is no reſiſting, nor controlling the worke of God.

Uſe 4. The fourth uſe may ſhow you the great danger of ſuch, as ſtand out againſt the reformation of Religion, the Lord will throw downe his haile upon them, and rend their hearts and indignation, and blaſphemy: He will goe an end with his worke, though they ſweare, and ſtorme, he will purſue the enemies of his grace with his wrath, till he have utterly confounded, and conſumed them from off the face of the earth.

Uſe 5. In the laſt place this may ſerve to teach every man in perticular (I am forced to ſpeake unto kingdomes and ſtates: but let it not be in vaine; let us be acquainted with every part of his counſell, and will, and this is a maine part thereof, and wee may not ſhut our eyes from any knowne truth; for God would have the veyle taken from all faces) you may have a true platforme of this worke in any godly mans heart: If the Lord meane to finiſh the miſtery of his grace in thee, he will power out a Vial upon the vaile of thine ignorance, and will open thine eyes to ſee that thou haſt runne a carnall curſed courſe of life, he will come in with thundrings, and lightnings, and voyces, ſuch as wherewith *Moſes* himſelfe ſhall be terrified. He will come in with an earthquake into thy heart, terribly ſhaking thy ſinfull corruptions, and then he will worke a reall change in thee, that nothing in heaven but Chriſt, nor in the earth in compariſon of him. The Lord will not ſuffer you to reſt, untill you have cloſed ſtedfaſtly with him, the knowledge of God hath given you will bring this matter to paſſe, he will not leave you untill you have gone forward to a diviſion from your ſinfull luſt, and carnall companions. And whatſoever his work be, you muſt doe it, even unto the fulfilling of the myſtery of God; and whoſoever riſeth againſt you, you muſt plead for Chriſt with the

the weapons of your tongue; and whatſoever High mountaine riſeth in you, any gifts, or parts, good duties, any greene graſſe that groweth in you; the haile ſtorme of Gods wrath will drive you from truſting on any ſuch common grace; all dawbings with untempered morter you cannot skill of: whatſoever doth not make to the building you up in away of ſaving grace you are unskilfull in, therefore you are deſirous ſtill to cloſe with Chriſt; nor can yee reſt, untill you come to ſetled peace in him: This is ſuch a myſtery of God, as hee will not reſt, nor ſuffer you to reſt untill it be done; and if his Word will bring it to paſſe in a whole countrey: then ſure it is enough to effect it in thine heart: S[illegible]at you doe not dawbe up your ſelves, nor others w[illegible]d morter; ſatisfie not your ſelves untill you be ſha[illegible]all ſuch common apprehenſions as hypocrites a[illegible]t in: reſt you not, untill you finde Chriſt manife[illegible]pirit as yours; grow up in a Lambe-like frame o[illegible]ty, untill the myſtery of God be finiſhed in you; [illegible]t myſtery of Iniquity that hath beene wrought [illegible]ſhed.

FINIS.

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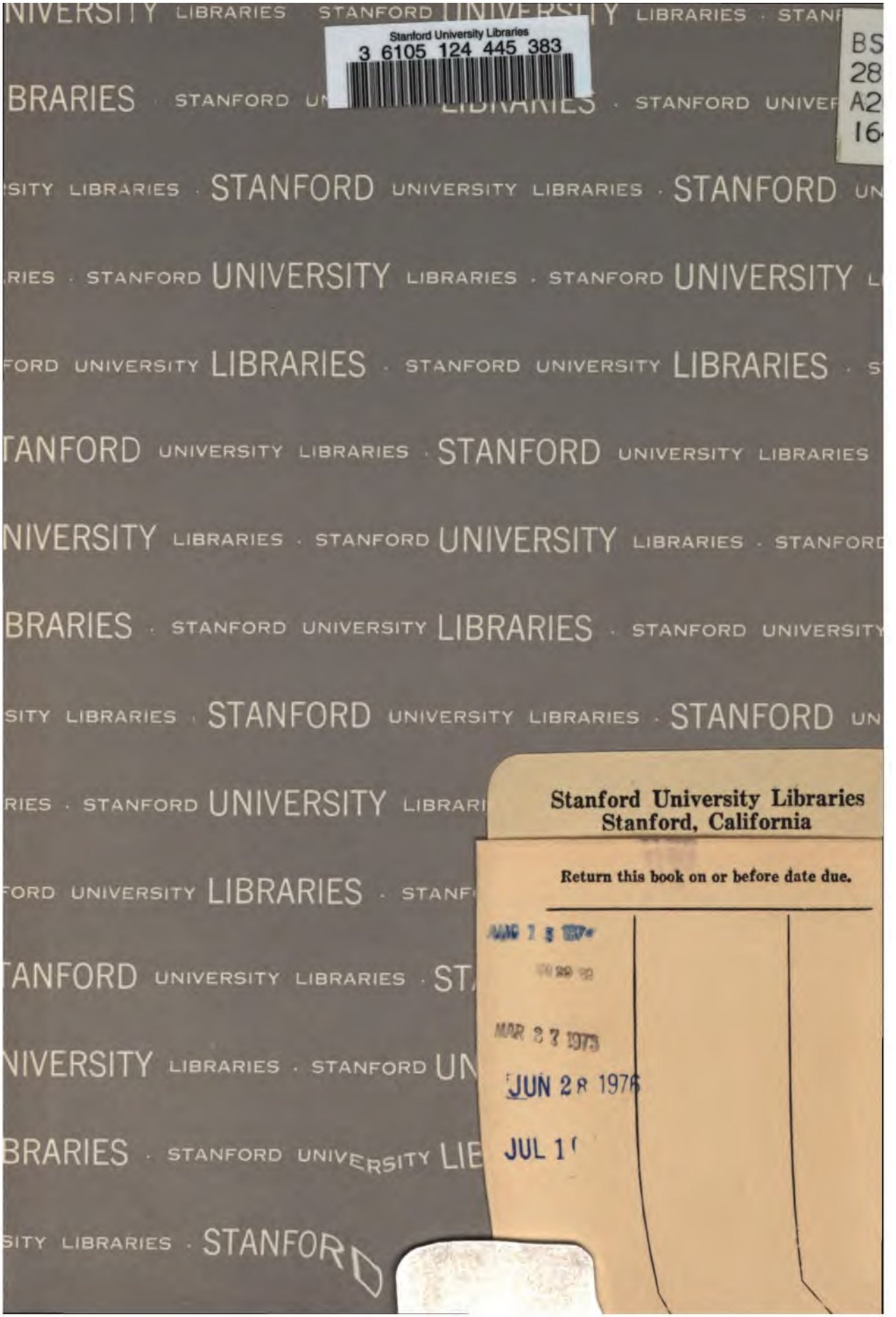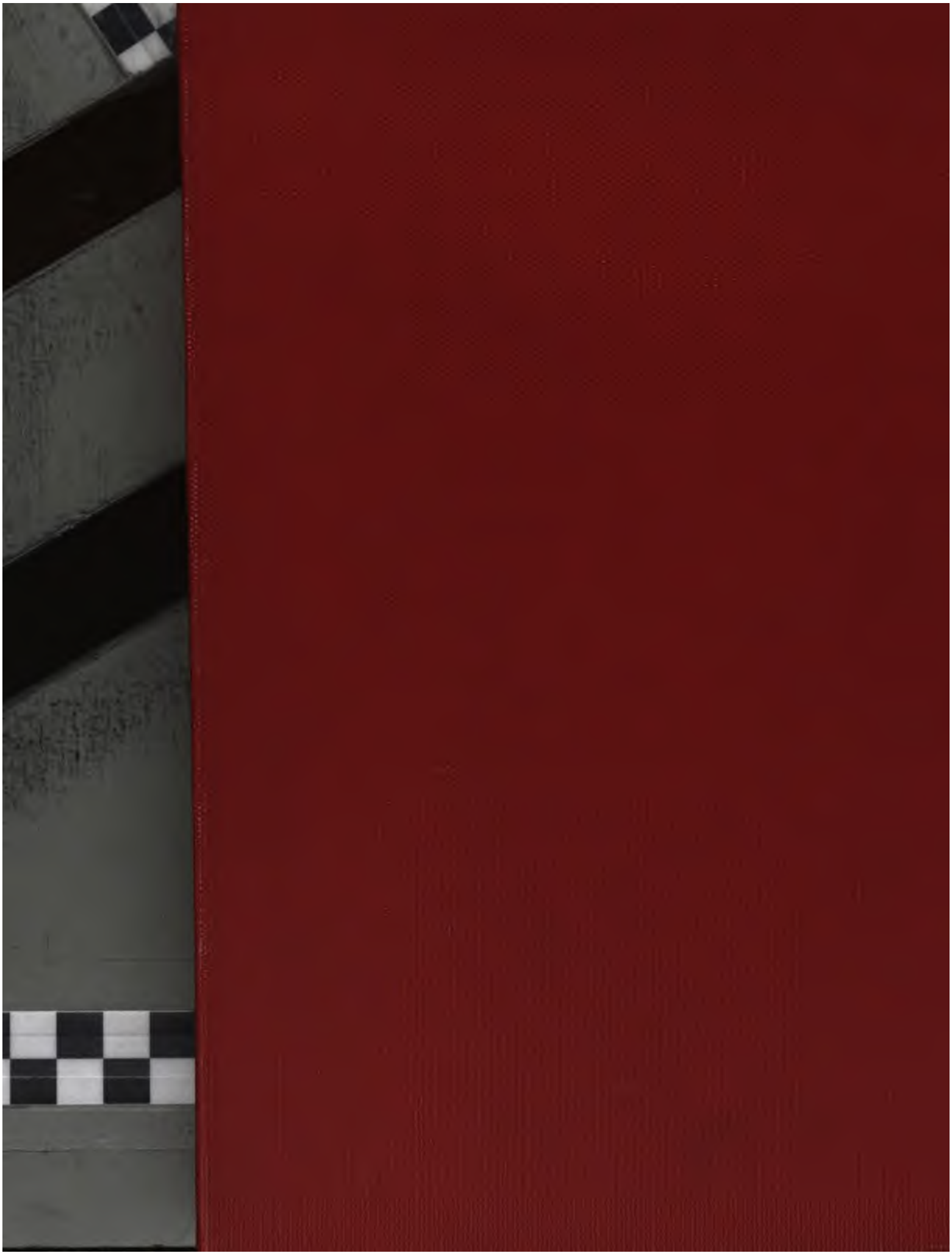
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